

# *The* CHRISTIAN CENTURY



*A Journal of Religion*

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## The Galilean Psychology

By Lloyd C. Douglas

## Is Europe Convalescing?

By Charles W. Gilkey

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Liberalism in Japan

*By D. Tagawa*

Why Plead Labor's Cause?

*By Alva W. Taylor*

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Princes of the Church

Our Young Intellectuals

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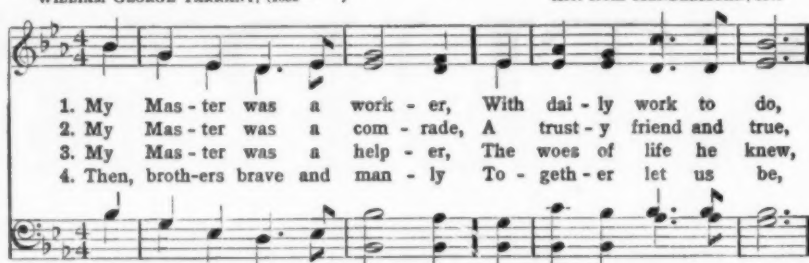
# Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

SEASONS 7,6,7,6. D.

WILLIAM GEORGE TARRANT, (1853— )

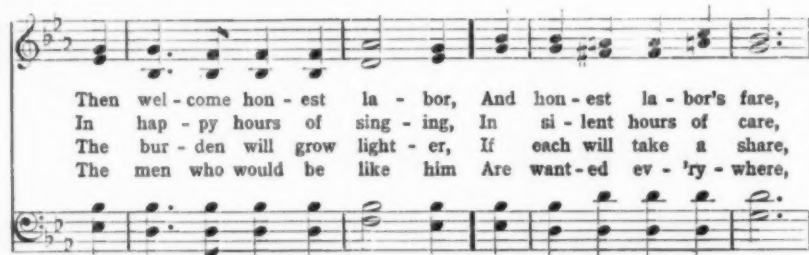
Att. from MENDELSSOHN, 1840



1. My Mas - ter was a work - er, With dai - ly work to do,  
2. My Mas - ter was a com - rade, A trust - y friend and true,  
3. My Mas - ter was a help - er, The woes of life he knew,  
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;  
And he who would be like him Must be a com - rade too;  
And he who would be like him Must be a help - er too;  
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,  
In hap - py hours of sing - ing, In si - lent hours of care,  
The bur - den will grow light - er, If each will take a share,  
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.  
Where goes a loy - al com - rade, The Mas - ter's man is there.  
And where there is a help - er The Mas - ter's man is there.  
And where they love each oth - er The Mas - ter's men are there. A-men.

The above hymn is selected from the matchless collection,

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tian Unity,

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Inner Life.

Think of being  
able to sing the So-  
cial Gospel as well  
as to preach it! The  
Social Gospel will  
never seem to be  
truly *religious* un-  
til the church be-  
gins to sing it.

\* \* \*

Note the beauti-  
ful typography of  
this hymn: large  
notes, bold legible  
words, and *all the  
stanzas inside the  
staves.*

# The CHRISTIAN CENTURY

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## EDITORIAL

### No Time to Revive the Old Revivalism

AT this moment in the church year evangelism always assumes large proportions in Christian thinking. During the holiday several conferences of evangelists were held. A wholesome evangelistic spirit is of the very essence of Christian experience and passion. But the very name evangelism has suffered through the perversions to which the fine art of soul saving has been subjected. In this period of reaction following the war it is easier to follow old-time custom than to blaze new paths, and church leaders are in danger these days of attempting to revive certain discarded methods of Christian recruiting. To repeat former errors only sets back the great task of bringing men and women of good-will everywhere into the church of Christ. The professional revivalism of the past stands indicted on several counts. Its sordid commercialism robbed it of spiritual power. Big fees to well-known spellbinders became a scandal. Another count against it was its irreverence. The most holy things were phrased in the cheapest slang for the sake of the sensational shock. If the church is wise, she will no longer allow the holy things of the altar to be pawed over with profane hands. The recruiting work of the past labored with a partly wrong psychology. It emphasized the self-regarding motives. Often enough no motives were presented, but an unethical use of mob psychology, which induced men and women to act without depth of conviction characterized the revival meeting. Under the stress of pseudo-emotion, thousands were swept forward to an altar while but few among them had any root of moral purpose. This is no time to countenance the revival of past errors. The church's recruiting activities need reformation. Probably the evangelism for the new age

must be carried on by modest and unselfish people whose reward is not all in this world. It must use the teaching method and appeal to the great motives to which Jesus appealed. It will not judge itself by results this year or next. To make America Christian and the world Christian requires more than an amiable spasm. What is needed is statesmanship and pedagogy, all motivated by powerful spiritual conviction.

### Government Votes Supplemental Gift to Russian Relief

THE voting of \$20,000,000 for Russian famine relief by the United States government is an act of first rank moral significance. The representatives and senators who voted for this bill are all men who have conceived the greatest abhorrence for the government under which Russians live. They might have said, Overthrow your bolshevist czar, and we will feed you! But they did not. While the sum is relatively small for a great people like ours to give, it should be remembered that such grants are seldom voted. Most famines throughout the world have been met by private charity. Yet with both public and private charity at work, many millions must perish in Russia before spring. Sir Philip Gibbs, the widely-known journalist, writing about the conditions in Russia, gives the following picture: "Thousands of people are swallowing a blue clay to give themselves a sense of being filled, though at the cost of horrible internal pains. There is nothing else for food in the houses of the peasants I visited but that handful of hard clay and a small bowlful of apple leaves ground up into power as flour. In Samara and Saratof and Simoisk, and Kazan and hundreds of other places, children are left by their parents who can not feed them any more. In the Ufa district there are



22,080 abandoned children; in the Samara district 28,000, and most of them are picked up with but a few rags about them, and as starved as birds who fall from the nest to the frozen ground." The government's action is purely supplemental to voluntary charity and is in no sense a substitute for it. Through the American Relief Association, the Friends' organization and the Red Cross the gifts of those who cannot keep faith with their own consciences while such wretchedness obtains should continue to be sent.

### Let Mr. Debs Go To Russia—and Come Back!

MR. DEBS desires to go to Russia. He is a great admirer of Lenin. He should be given every facility to go and to come back again. The American workingman should know from all angles of interpretation exactly what is going on over there. The Russian situation is too big for any single interpreter to tell the whole truth. From the mouth of just such a man as Debs most important truth might be learned as to the collapse of bolshevist rule. Mr. Debs would not expect to find that collapse. But he is fair enough to tell on his return just what he did find. Meanwhile the American people continue to profess the creed of their fathers about the freedom of the press and freedom of speech. They are not children in their mentality to be protected from hurtful ideas by some officious postmaster general or some attorney general. The people of this nation may not be infallible, but they consider themselves sufficiently grown up to face the problems of the world as they are. After the first newspaper publicity of Mr. Debs' release, the public has quickly forgotten his case. The conservatives ought to have been able to see during the past three years that by their actions they were giving Mr. Debs and his ideas a vogue which they could hardly achieve in the normal course. The sons of revolutionary fathers instinctively listen to the man who pays in the coin of suffering for his convictions. The socialist leader free will make more speeches, but to smaller audiences. A trip to Russia would be an educational discipline for Mr. Debs as well as a source of information for American intelligence.

### Marcus Garvey and the American Negro

THE American Negro has long waited for a leader who would help him assert his racial pride. No down-trodden people has endured oppression forever. Either they have risen against their oppressors or they have perished. Last August there came to New York a West Indian by the name of Marcus Garvey. It was not long until the whole Negro colony was filled with new emotions. The cry had been raised, "Africa for the Africans." Plans for a continental republic of black men were expounded in public meetings to gaping crowds. An international organization was created called the Universal Negro Improvement Association which claims a membership of 4,500,000, half of whom live in the United States. This organization already holds the majority of the stock in the Black Star Line which is reported to own three vessels. There is no thought of racial amalga-

tion in the movement. On the contrary there is such a stiffening of racial consciousness that the mulattos and octoroons of this country will find themselves in bad standing in an organization which emphasizes the value of a black skin quite as much as some groups would assert the desirability of being white. The Garvey movement is not a secret society, though it has a gorgeous ceremonial with robes and ritual. White men love to parade in robes, as do most other races. It is not to be wondered at that a Negro organization should find use for such devices. The leadership of the new Negro organization is not religious, and religious leaders may well question whether the American Negro is safe if he is tempted to turn aside from the faith of a hundred years under the spell of the new watchwords. Negro bishops and churchmen are not enthusiastic for the Garvey movement. There can be no doubt, however, that whatever civil disabilities still remain for the American Negro must be removed or there will be increasing friction between the white and black races in various communities all over the nation.

### Erecting Criticism Into a Dogma

REFORMS of one age tend to become the dogmas of succeeding centuries. Certain critical views of ancient literatures that were once heretical have taken on in some circles the attributes of dogma. Just now many old questions are being reopened. Dr. John Scott of Northwestern University has discredited some of the work of former students of Homer by bringing forth new evidence tending to show that both the *Odyssey* and the *Iliad* are the work of a single author rather than anthologies of a whole people. The sneer of Huxley that the Gadarene swine could never have run down a slope into the sea of Galilee because there is no such slope, is disproved by better geographic information. The Old Testament reference to Ethiopia as a great and strong country was in the nineteenth century regarded as hyperbole. Now comes an opinion of certain Harvard scholars to the contrary. Ethiopia really was a mighty country in antiquity and a good deal is being unearthed with regard to its history. Such reversals of opinion are used by those who hold to eighteenth century ways of understanding the Bible as proving that the Bible is to be taken in the literalistic way. But such an inference is by no means valid. What such reversals of opinion in the field of antiquarian study indicate is that the task is by no means completed. It is still possible to hold an open mind with regard to many biblical questions. The tendency of modern research seems to confirm the historical reliability of the biblical books rather than to weaken it. While the dogmatist of the critical view and the dogmatist of the reactionary view of the Bible may be willing to let investigation cease, the honest searcher for the truth will welcome all new light. With Palestine out of the hands of the Turk, the next two decades may contribute more to biblical knowledge than the past hundred years. Buried under the soil of Palestine there yet lie treasures of great value to the student of religion.



## The Jews and Christian Liberties

OURS is one of the few countries of the world where Jews have complete religious liberty. What effect this liberty has had is shown by the fact that hardly more than ten per cent of the Jews of great cities belong to the synagogue. What persecution failed to do through over two thousand years of history, toleration seems about to accomplish in the brief space of a hundred years. The Jews are intermarrying in almost every neighborhood, and the children of these unions nearly always come up in the Christian faith, if they learn any religion at all. These defections have lately brought about quite a stiffening of racial and religious consciousness among certain leading Jews. Grown suspicious of all public institutions they are indulging in unwarranted interference with the work of many public servants. Recently a teacher in Brooklyn was reprimanded for telling the Christmas story. If every casual reference to Christian history is to be excised from the teaching of the schools, how shall we teach either history or geography? Meanwhile the references to Jewish history are unchallenged by anyone. The use of the Bible in public schools has its most vehement opponents among the Jews. Over one-fourth of the states have outlawed the Bible and declared it to be a sectarian book, a legal decision that on the face of it is absurd. A fair-minded Christian will certainly admit that the public school is no place for proselytism. But when Jewish prejudice even raises objection to a Christian minister praying in the senate, it betrays a narrowness of mind that is deplorable. Let rabbis pray there also in their turn, for if prayer is efficacious at all it is not limited to Christian ministers alone. In America, with our great tradition of liberty, the religious organizations should not pursue nagging tactics toward each other, but rather find in Gamaliel's principle the suggestion for a spirit of toleration.

## Americanization Program Goes Forward

RIGHT after the world war everybody was interested in something called Americanization, and then we all speedily forgot. Has anything come of the movement? The University of Minnesota in the heart of a great immigrant state established a department for the training of Americanization workers. More than fifty of these specially equipped men and women have been sent out to take positions with churches, associations, boards of education and other organizations. Meanwhile the upstart worker with no training has gradually been eliminated. Under the term Americanization a good deal of coercion was practiced on foreigners. This kind of thing had to stop. Others sought to exploit the immigrant under guise of the popular movement. The word was the cover for sectarian propaganda in more than one instance. Meanwhile the "lunatic fringe of reformers" has moved on to fatter pastures, but the real job is still to be done. The various immigrant groups have much to contribute to our American life. The educated worker appreciates this fact and seeks to conserve the value of it to the full. At the

same time the good old American tradition is vital to the immigrant as a citizen. The picture of Abraham Lincoln adorns the cottage of more than one Russian peasant today and the immigrant in this country may easily be invested with the idealism associated with the fathers of our republic. Into all these uplift tasks a new spirit has come in recent years. We seek to work with people instead of for them. At Brotherhood House in Chicago, conducted by the Disciples denomination, no lodger is ever put out without a house meeting and action by a majority of the residents. This is far different from the old-time idea of Lady Bountiful who descended into the slums occasionally to astonish the neighborhood with the magnanimity of her gifts.

## Our Young Intellectuals

A BOOK was published the other day describing and discussing "Civilization in the United States," by thirty writers of the younger set. It is described as "an adventure in intellectual cooperation," not a haphazard compilation or conventional symposium, but a deliberate and organized effort of like-minded men and women "to see the problem of American civilization as a whole, and to speak the truth about it as they see it." The book, we are told, grew out of actual meetings of the group, and the result is "a reinterpretation of American life that has no exact equivalent since the work of the eighteenth century French encyclopedists." To which is added three essays on American civilization from the foreign point of view, English, Irish, Italian.

Turning to the table of contents we find essays on the City, Politics, Journalism, Law, Education, Science, Philosophy, Music, Art, the Theater, Radicalism, the Small Town, History, Sex, the Family, the Alien, Advertising, Business, Nerves, Sport, Humor, and so forth. Religion is omitted. Apparently it has no place in American civilization; no influence, no meaning. It is ignored as a thing that does not signify. A deliberate effort to see American life "as a whole" does not discover the existence of religion as one of the forces at work. One would have thought that at least one of the group of writers might have detected the presence of religion; as an obstruction, if nothing else; but it is entirely overlooked. In a recent issue of the New York Evening Post there appeared a review of "The Truths We Live By," by J. W. Hudson, in which we may perhaps find one reason for so strange a lapse of memory:

I may as well confess that I approached the book with all the misgivings usually aroused in a so-called "modern young man" by the title, and all the prejudices certain to be touched by the author's announcement that these eternal verities are none other than our classic theological pillars of faith: God, immortality, and freedom of choice. Upon the further declaration of the world as a moral order, I was indeed prepared for the worst. Why? Clearly because I was a typical modern university passman, who, like the rest of us, had exultingly absorbed the main generalizations of nineteenth century materialism in college, poisoned the joy of life in as many innocent young illiterati as we could for a while, become bored by it

all in a year or two, and, finally, settled down to our trades and professions, feeling that the ultimate questions of life—God (imagine!), immortality (the very ideal!) and freedom (could any thing be more absurd?)—were hopeless enigmas which stern logic drove up to view with extreme pessimism, and which were best met with a joyous Rabelaisian cynicism.

I believe that this is an accurate picture of a young man's philosophical outlook today. He looks upon God as a discredited hypothesis, upon immortality as a dual mask of vanity and terror to hide the horrid face of death, and upon free will as a contradiction of all science. As for morality—which he conceives of only in terms of the bourgeois virtues—it inspires him with loathing and nausea (if he is a young intellectual), and with a certain perfunctory hypocrisy (if he is in the bond business). A religious education based on Tom Paine and Ingersoll, a conception of the social sciences founded on the great English evolutionists, and a view of philosophy and morality fathered by Nietzsche and vulgarized by H. L. Mencken, comprise the main articles of his intellectual equipment. As counter-agents to this depressing view of life, the Young Intellectuals have evolved a conception of the "pure artist" and the "pure humorist," while the young business men have evolved a fetish of success, expressed in some such slogan of hard-boiled elegance as "I'm gonna get mine, see!"

Here is the new style; we are getting along. George Eliot, as Myers tells us, renounced God, immortality, and duty, as they walked together in Trinity garden, Cambridge. But she did so sadly and with such infinite regret, as one might yield a scroll of prophecy. Nor did she actually surrender the sovereign obligation of moral law. God, how inconceivable, she said; immortality, how unbelievable; duty, how peremptory and commanding. But that was long ago. Besides, George Eliot was a "Victorian," and to a Young Intellectual that is taboo—the one thing about all others to avoid. The times have changed. A great war has divided history into before and after. Today the renunciation of God is not a bereavement, but a "stunt" performed by "typical young men" dancing on the graves of a "wasted generation" to the accomplishment of jazz music. It is done, as this writer tells us frankly, with "the cocksureness and sardonic cleverness of the modern gospel of futility, tempered by vulgar hedonism."

Exactly; at last we have found the words to describe the new style. What strikes us in the attitude of the Young Intellectual of today is not its flippancy, its comic logic, its casual omniscience, but its incredible vulgarity. A "religious education" based on Tom Paine, Bob Ingersoll, and the Mencken version of Nietzsche—what a background for a modern university man! What is to be said of our institutions of higher learning, if they leave "typical" young men not morally bankrupt, but spiritually illiterate. It is a queer outcome of our education when it ends by making men regard morality with "loathing," or else with "perfunctory hypocrisy," and the eternal verities that make us men as sentimental fictions to be tossed aside. Something has gone wrong when a "modern young man" mistakes cleverness for culture and futility for wisdom. Whatever "the bourgeois virtues" may be, they do seem to move on a level a little higher than the ethics of the thug, "I'm gonna get mine, see!" There was once a man named James Russell Lowell. True, he was a "Victorian," but he was reputed to be a man of intellect,

and, though not a devotee of "free verse," he had some fame as a poet. He wrote two sentences pertinent to the matter in hand:

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads, and tanned their hides, like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has founded a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.

What should be the attitude of the church toward the Young Intellectuals with their smug conceit and garish smartness? It must be patient with the young who, since ever time began, have been wont to fill their belly with the east wind and blow the twisted bugle of revolt. It must keep covenant with truth and the advance of the human mind, remembering the epigram of Erasmus when he said, "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." But it dare not compromise with a superficial, artificial, paprika cleverness, devoid of the refinements of the intellect and the amenities of the heart. When Jesus stood before Herod he said not a word. Where there was no moral earnestness, no sense of spiritual need, even he was helpless. He faced cheap vulgarity with the silence of divine scorn, going "the way of dominion in pitiful, high-hearted fashion," and Herod is known to us only because he stood for a moment, unseeing, in the Light of the World—and vanished!

## John Gerson Redivivus

EVERY era of progress and every great social issue has its Gerson. Like the prototype of the fourteenth and fifteenth centuries he is scholarly, zealous in good works, of the highest personal character, grieves over the evils of his times and the institutions of his society, offends mildly by his rebuke of blatant simony, and still defends the established order and its corrupt institutions with a vigor and determination which insures them a comfortable security, while he pounces upon those who would root out the evil at its source with a zeal which surpasses his onslaughts upon the corruptionists themselves. John Hus and Jerome of Prague, certain historians intimate, would probably never have been burned at the stake had it not been for the insistence upon that policy by John Gerson, the foremost scholar and "reformer" of his age. He himself became in the end a fugitive and died teaching little chil-

dren to join him in the prayer, "Lord, have mercy on thy poor servant Gerson." Yet he had written, in the height of his influence, to the Archbishop of Prague, anent the issues raised by Hus and Jerome, imploring him to "cut off the heresies, with their authors, and burn them."

How familiarly the old fellow lives again today, and has revived to muddle every great issue of every age! He grieves the reactionaries and stand-patters and corruptionists by stealing their lamb, and then becomes their most serviceable protagonist in executing him who has stolen their sheep. None could write and speak more eloquently and convincingly than he against the abuses of that age when the popes had reached the lowest abysses of corruption and degeneracy which the papacy has ever sounded, and yet none probably had more to do with determining the fate of poor Hus and Jerome, whose crime was the attempt to dig out at their root the evils against which he himself so fervently declaimed. Gerson and his group succeeded in delaying the Protestant Reformation by one hundred years, and insured that degree of violence and intemperance when it did come, from which modern civilization has suffered in every pore of its being. Historians are accustomed to remark that the world was not prepared for the reforms advocated by Hus and his associates; the generations must wait for Luther a century later. In more exact statement they mean that John Gerson and his following were not prepared. In similar fashion it is often asserted that "the people" or "the country" are not ready for this or that thoroughly logical and necessary move of statesmanship, when the fact is rather that a particularly stubborn senatorial or commercial bloc is determined to stay the natural and inevitable course of events as long as possible. In the end the event is usually attended with more or less violence and extreme radicalism. The heavier the body "sitting on the lid," and the longer it holds the lid down, the more noisy is the explosion when it is finally blown off.

The Gersons today are busy preserving our religious denominational order. None is louder in denouncing the evils of the system. None "hates" sectarianism more cordially. None can say bad words with more unction about the viciousness of the factional, divisive spirit in religion. They are wholly and eloquently committed to "Christian unity," especially if all the others will come over and join their denomination. But straightforward proposals for the abolition of the system are censured as premature, and such intemperance is piously deplored. "Reckless radicals" are warned against the unwisdom of "throwing out the baby with the bath." Those who conceive of methods and programs which set the denominational order aside are afflicted with a diseased imagination. They even outdo their historical prototype in conceding the eventual dispossession of the system, but now is not the right time. Comfortable and smooth-running programs of today would be too seriously disturbed by attempts to re-order affairs. Wait. Cut the dog's tail off gradually. No surgery has yet been developed which will keep the dog in good humor while his offending caudal appendage is being removed an inch at a time, but our zealous Gersons do not despair of developing such an art.

The uses of the Gersons is an interesting speculation. They should be taken dispassionately, though they do not take themselves so. It is of their nature to grow vehement, if not violent, when their darling papacy is attacked by others. The deeds of the papacy are pernicious enough; they are themselves the most eloquent witnesses to its iniquity. But heresies which aim at the abolition of the evil thing itself may be meetly atoned for only by anathema and the torch. The sectarian spirit is a terrible sin, but the attempt tightly and finally to choke the vent whence that sin issues as water from the spring, is even more to be condemned. We must preserve the machine and keep it well oiled and running, while we gratify our passion for righteousness by denouncing its product. None can gainsay Gerson's zeal. The comfortable timidity of his doctrine should not too blatantly impugn his sincerity. He knows not what he does. He cannot see ahead a hundred years to witness the civilized world in the throes of a violent and all too futile revolution. He only thinks it easy and comfortable to rebuke "radicalism" in his own day. He dies even before the Hussite wars, which his stubborn caution instigated, have drenched his Europe in their full torrents of blood. He does not know and will never know.

Yet he has his uses. It must needs be that such offences come. A higher, braver intelligence than his might order affairs with more beneficence. Steady progress without the shock of revolution is demonstrated to conserve the larger human values, but the violent redemptive processes which his obstinacy compels are still redemptive. Gerson's contribution to the degree of thoroughness and the sweep attained by the sixteenth century reformation was very considerable. The explosion resounded farther round the world when it did break out, because of the determination with which Gerson caulked the lid.

And it may be possible to discover even now the value of the service which his successors of today are rendering. The timidity which insists on preserving and even polishing up for a seemly continuance our denominational system may be working to larger ends than we quite understand. This timidity demands that something be found to take its place before it is discarded. Hard words are spoken about radical and "destructive" criticism. Perhaps it is wisely designed that these Gersons shall have their way, and their timidity shall be permitted to prevail until the cup of their despair is full. Perhaps even they must be convinced that the highest, most permanent construction consists in putting just nothing in the place of the system without which they timidly conceive that the cause of religion must perish. The worse than uselessness of the sectarian scheme of religious organization may need to be fully revealed before our redemption can be achieved. Perhaps the interposition of intermediate steps would be only tedious and painful to no worthy purpose. Perhaps the substitutions they demand would prove so flimsy as to be scarcely less unworthy than the decadent system which they cherish.

The banalities of religious institutionalism the Gersons never will comprehend. With all of the eloquence of their declamations they are easy reformers. They are not neces-



sarily insincere. They are simply too deeply implicit in the conventional order of things to see clearly. To humor them by accepting substitutes guaranteed to be just as good at all points and a little better in some, does not meet the supreme issue. What will be satisfactory to them will not satisfy that issue at all. One could wish them more open-minded, more brave, less comfortable in their easy compromises. But since they are they, and their ease is immovable, their timidity invincible, their clinging to the dear *status quo* so stubborn, a few cycles of confusion and progressive deterioration are a relatively small price to pay for the redemption which they shall delay only to make more thorough.

## "Princes of the Church"

FOR thirty-three years Dr. Robertson Nicoll, as editor of the *British Weekly*, has written sketches and interpretations of the great leaders, scholars, and preachers of the church, as one by one they passed off the stage of action. Thirty-three of these tributes are now gathered into a stately volume, entitled, "Princes of the Church," which is appropriately published in celebration of the seventieth birthday of the author. From 1889 to 1921 a panorama of genius passes before us, touched by the soft light of memory and the sweet and awful pathos of the grave, a kind of Westminster Abbey of the British pulpit for a generation, and the names there written are among the greatest of the modern church.

Such a book is an honor to its author, no less than to the men to whom he pays tribute. It shows a catholicity of insight and appreciation hardly to be matched on this side of the water, where the walls of sect have, until recently, been so high that even giants were unable to see each other. At least, from no religious journal in America could a like series of sketches be assembled as a treasure for the whole church. The first sketch has the same qualities of insight and understanding that mark the tribute to Dr. Alexander Whyte with which the volume closes; the style, too, has the same grace, ease and beauty on the first page as on the last—so much so that, but for the dates stretching over a long period, one might infer that the whole book was written during the year just ended. That is to say, Dr. Nicoll found his unique and winsome style early, and has kept it through the years.

Most though not all of the men to whom the great editor pays farewell tribute were dear personal friends, whose passing meant a disabling bereavement. None the less they are studied with detachment, with full knowledge, and with discriminative judgment, and, we need hardly add, with that genius for the details of personal touches—the best kind of gossip—which makes all that Dr. Nicoll writes such a delight. Of Dr. Marcus Dods, whom he knew intimately for thirty years, he writes with a warmth and glow of love hardly found in any other sketch. Dr. Maclaren he regards as out of sight the most brilliant man all round he has ever known, a tribute which, in a galaxy such as this book describes, is notable indeed. For ourselves, we like to think of Maclaren as the Tenny-

son of the modern pulpit—as Brooks was its Browning, and Beecher its Shakespeare—his marvelous finish and music of style dedicated, with single-hearted devotion, to the exposition of the Bible. Next to Maclaren the preachers of whom Dr. Nicoll writes with most enthusiasm are Spurgeon, Joseph Parker, and Father Stanton, the glorious evangelical high churchman of St. Albans. A passage descriptive of the preaching of Dr. Parker is memorable:

It was a spiritual wonder. There was about it the touch of miracle. Apparently free from rule, it was unconsciously obedient to the great principles of art. As you listened you saw deeper meanings. The horizon lifted, widened, broadened—the preacher had thrust his hand among your heart strings. You heard the cry of life, and the Christ preached as the answer to that cry. The preacher had every gift. He was mystical, poetical, ironical, consoling, rebuking by turns. Sometimes

As from an infinitely distant land,  
Come airs and floating echoes that convey  
A melancholy into all our day.

The next moment you could not help smiling at some keen witticism. Then he was ironical, and you remembered Heine, and saw that he knew how much irony is mingled by God in the order of his creation. Then tears sprang to your eyes as he pictured the failure of success, and told of the long, triumphant struggle, and the victory turned into mourning by the death of the only child.

Spurgeon was a towering figure, and perhaps no one—not even Beecher—had so wide and firm a hold upon the popular heart in his generation. Dr. Nicoll thinks the two orators of the first rank in his time were John Bright and Spurgeon. His sturdy figure, his voice of many keys and tones, his air of composed mastery, his simply Saxon style, his compassionate understanding of the life of the people, and, more than all, his yearning for their salvation—all made him the master preacher. Little folk in school, servants in the kitchen, cottars in the highlands, old women in wretched garrets, no less than the learned and famous, knew, understood and loved Spurgeon. No other English preacher has ever had such wide and enduring fame in America, and his sermons are still loved and read by our people.

Dale and Dean Church, Matheson and Ian Maclaren, Liddon and Westcott, Price Hughes and Silvester Horne, two white knights of Christian chivalry, the shining figure of Henry Drummond—these and others live for us in these pages. The two least satisfactory sketches are those of Newman and Martineau, not because one was a Catholic and the other a Unitarian, but because Dr. Nicoll writes of them, apparently, without any personal contact—though he is one of the few who have paid due tribute to the style of Martineau, subtle, strong, varied, precise, and incredibly brilliant. One misses the tribute to Dr. Denney, and Nicoll might have included at least one of the princes of the church in America; but where there is so much for which to be grateful, it seems ungracious to ask for more.

Shall we ever see preachers and teachers such as these again? Yes, like them, yet different, since each age has its own insight and method of expressing the one eternal Message; each in its own tongue speaking of the wonder-

ful works of God. But in the authentic voices of our day one hears a new note in Christianity, a note not heard at all in any of the mighty preachers to whom Dr. Nicoll pays tribute—the discovery of the gospel of the kingdom of God as a Beloved Community, in which the truth as it is in Jesus is wrought into the industrial, political and social life of humanity. It is for us to preach the gospel of the kingdom with human passion and prophetic power, as the princes of the church of yesterday preached the word of God for their day.

## The Smoke Consumer

### A Parable of Safed the Sage

THERE came to me a man who was Down on his Luck. And he got busy with this line of patter, saying:

The world has used me very sadly and I am a much abused man.

And he felt Very Sorry for Himself. And he desired that he might back up the dray of his over-loaded Self-Pity, and dump his misfortune upon me. And I have troubles of mine own, and some besides. For the burdens that I bear for myself are light in comparison to those that I bear for others; yea, and I willingly bear

them when there is need. But this man had no need of anything except a little more stiffening in his Spine.

And I pointed out of the window, and we beheld two tall smoke-stacks. And one of them poured forth a Great Black Cloud of Smoke. And the other poured forth little or none. And I directed his gaze to the one that smoked, and said, It is a Mirror, Behold thyself.

And he was displeased:

And I said, Oh, my brother, learn to burn thine own Smoke. Waste not its carbon nor make of it a poison for the very air which thou thyself must consume.

And he said, I understand thee not.

And I said, Then come to, and understand. The man who indulgeth in Self-Pity is a defeated man before the fight beginneth. There is no exercise of the human mind that is so debilitating, so fatal to heroic resolution, as that of nourishing the feeling that thou hast an impossible job, and art of all men most miserable. Hast thou an hard duty to perform? Perform it with resolution, and get it done, and encourage thy soul with the glow of triumph. Who promised unto thee an easy life? And who but a coward and a weakling careth for an easy life? Put on a smoke consumer and get out and get busy in the sunlight. So shalt thou conquer the evils that distress thee; yea, and what is more, thou shalt be the master of thine own soul.

## BY THOMAS CURTIS CLARK

### How Far is it to Childhood Town?

"HOW far is it to Childhood Town?"

A small child asked of me,  
Not knowing the pain she gave—  
My heart she could not see;  
For, as I sought, in simple words,  
To please her simple ears,  
A tear broke past unwilling eyes,  
That looked on other years.

How far is it to Childhood Town?  
Oh, many miles, my child—  
Beyond the Mountains of Defeat,  
Where blasted hopes are piled;  
Beyond the Vale of Sorrow, where  
The trees with blight are brown.  
Far, far away that happy place  
We once called Childhood Town.

How far is it to Childhood Town?  
Far past the sun-scorched plain,  
Where thronging men, with hearts inflamed,  
Wage war for sordid gain;  
Far o'er the Sea, where many ships  
Have stranded and gone down.  
Oh, far away that happy realm  
We once called Childhood Town.

And yet your heart, my happy child,  
Feels naught of human woe;

No mount, no vale, no stormy sea,  
Your simple life can know;  
For you a river, passing fair,  
Flows evermore adown  
By that rare realm, sweet Fairyland,  
Your own dear Childhood Town.

### The Day Breaks!

MAN-MADE laws and doctrines pass;  
Statesmanship is withered grass;  
They who spake as sovereign gods  
Now are mute as lifeless clods;  
Some sure voice the world must seek—  
Let the Gentle Teacher speak.

Thrones are fallen; wisdom rules;  
Foolish kings are kingly fools;  
Royal pomp, which craved the sun,  
Prostrate is as Babylon;  
Love has come to power again;  
Lo, the Christ stands—Let Him reign!

Dead is every king and czar—  
Dead as all the millions are  
Whom they slew in fiendish pride,  
Slew to swell war's bloody tide:  
Righteous God, the past forgive!  
Kings are dead: O King Christ, live!

# The Galilean Psychology

By Lloyd C. Douglas

**E**AVESDROPPING, in this instance, was a sin of omission. I merely omitted leaving my office. A group of high school girls were chatting, animatedly, in an adjoining room. The conversation was interestingly informative. I remained. Besides, it was my office, and I had a right to be there.

The subject of discussion was the Latin teacher. All agreed that he was a very good fellow; all agreed that they despised Latin. Had they a thirst for his knowledge it was clear they had the desire under perfect control. I gathered that he was a well-favored youth, goodly to look upon. Many adjectives, pitched to the superlative degree, were bestowed upon him. As a man, then, he left nothing to be desired; as a prince of good fellows he passed the examination with flying colors; as a teacher he was wise and good—but his line of business was beyond understanding. They were resolved—all of them—that the way to win good marks lay in giving him perfect attention when he talked; in rewarding his slightest attempt at humor with responsive smiles; and sundry other canny arts and wiles to intrigue his friendship. But no one of them had any use for Latin; and they confessed that they were taking it because it was a requirement for college entrance.

I am certain this is the prevailing attitude of many people who refer to Jesus as Nazareth as the greatest of all teachers. They are willing to express their devotion to him, as a person, in laudatory terms: they feel obliged to sit at his feet and listen to his words: they say and sing and think of him in eulogistic phrases—but his doctrines are as difficult as they were to those who, long, long ago, shook their heads, dazedly, and muttered: "It is a hard saying: who can hear it?"

## CHURCH AND GOSPEL

At the present hour there seems to be a concerted yelp at the wailing-place to the effect that our churches are mostly in a bad way. Nobody has hinted, yet, that there is anything the matter with the Galilean gospel; but almost everybody is agreed that something is ailing the churches which serve as its custodians. There appear to be plenty of diagnosticians, defining the maladies of which the churches suffer; but few confident of a prescription beyond the general advice to "Get back to Christ!"—undeniably excellent admonition, but requiring specific directions to make the dose safe and effective.

It is just possible that we need, today, to make a more thorough study of what might properly be called The Galilean Psychology—meaning the processes by which Jesus dealt with the public mind, and the minds of individuals. That we have given very little attention to this subject is attested in almost every point of contact the churches attempt to establish with the present-day public. Let the bill of charges be considered *seriatim*.

Considerable study is being made today of church advertising, with a view to calling the general public's attention to its need of religion, and the churches' willingness and

ability to supply that need. Not infrequently a group of churches organize a campaign of publicity to announce a "Go to Church Sunday," and hawk the slogan for whatever it will fetch in street cars, hotel lobbies, shop windows, newspapers, and on the billboards.

It would be an unworthy thing to say that the intention back of all this is not the very best in the world; but even a casual examination of it is sufficient to show that it is an unpsychological appeal. It is only a frank and flamboyant confession of defeat. It is equivalent to saying: "The churches have become depopulated. Whereas they used to be able to assume the public's interest in them, and the cause for which they stand, the time has come when they must institute desperate measures to perpetuate themselves."

## BAD PUBLICITY

The junior deacon—bless him, there are no better!—says the churches must jump in, and advertise, if they would hold their place in an age gone dippy over advertising. He says, "If it's good business to spend money telling the people about the superior merits of soap, collars, breakfast food and cutlery, it's just as good business for Christianity to give its wares publicity." The agreement sounds plausible enough; but it fails to pass the test of the Galilean psychology.

The soap manufacturer is not handling a unique product; nor does he enjoy a monopoly. If castile soap were the only soap on the market, with none other to be had, it is doubtful whether advertising would be of value. Indeed—to advertise it, under such circumstances, might only make the public uneasy about the quality of this commodity; and would the public not suspect that, if they only knew it, there was somewhere a substitute—perhaps cheaper, perhaps better?

Christianity is unique. In civilization it has no competition worth mentioning. One remembers present-day Judaism; but that is distinctly a racial proposition and only negligibly affect this statement. Christianity has no competitors. To keep the quality of Christianity up to grade needs be the only concern of those who have the care of it. To hawk it about; to peddle it; to paint it on fences, and declaim about it in 48-point caps, only makes the public wonder what ails it!

## JOHN BAPTIST, ADVERTISER

When Jesus, the Galilean, is ready to speak it is important that he shall have an audience. John the Baptist goes out to gather up a crowd and prepare the public for the impending ministry of the Master. Does he run about with a bucket of red paint and a broom posting lurid announcements of great things to come? (You are saying, "Softly, brother; all this was nineteen centuries ago!") Well; does John do the nineteen-centuries-ago equivalent of red paint? He does not. He rambles out into the Jeshimon Wilderness and shouts his message up and down the sun-parched ravines of that desolated country. A pass-



ing caravan, en route from Engedi to Joppa, perhaps, hears what he has to say. The news breaks. Before long a vast crowd is coming out at terrific cost to themselves in energy and endurance to hear this hermit speak. What does he say? "One cometh whose shoes I am not fit to lace! Hear ye him!"

Good publicity? I wonder if any of our up-to-datest young advertising specialist could think of a publicity campaign quite so effective as one that would bring thousands of people, on foot, two days' journey into a desert just to hear that, presently, what he had to offer would be accessible. This was an example of the Galilean psychology in action. Its thesis seemed to be as follows: Don't go out and hound the public to take an interest in this cause; but practice methods that will intrigue the public into demanding to be told what the cause is and how it operates.

#### GALILEAN PUBLICITY

When Jesus is prepared to begin his work he appears one day in John's audience and is introduced. If this story were not genuine and written of The Lord it would have said he then did the usual, the customary, the conventional thing: recognized John as chairman and began with "My friends, I am deeply moved by this fine evidence of your interest in our new undertaking!" These would have been gracious words. No one could have found any fault with them. The people would have smiled and felt flattered; and then they would have yawned and wondered if it wasn't about time they were getting back to Jericho, or wherever they lived. They had waited a long time for a sight of him; and, now that they had seen him, and heard him saying the usual things, they could go home satisfied.

It is almost incredible—but Jesus never spoke one word to that crowd! He never said so much as "I'm glad to see you!" He turned and left without a sign or a syllable. Can anybody's imagination encompass the effect this must have had on that crowd? No; I didn't hint that it was done for effect. I simply say that, according to the record it was done: it is left to us to imagine the effect. Think of our silly little programs of publicity as compared to the keen psychology back of this procedure along the bank of the Jordan!

After awhile Jesus comes back from six weeks leave. Nobody knew what had become of him. When he returned he did not go back to John's crowd at all. He went up into Galilee and made friends with a few fishermen. They followed him home. Next day they came back, bringing neighbors. The news spread. John's crowd heard about it and sped to the point of interest.

#### BEGGING OR GRIPPING

Never once in the whole of his ministry did Jesus make the slightest attempt to secure a crowd by processes which they could understand. Had he gone about with his disciples, ringing a bell and carrying a banner, only a handful would have followed; mostly because that was the usual, the ubiquitous way of trying to attract the public's attention. Jesus made them come to him. Instead of announcing, at the close of a service, "Now, tomorrow afternoon and tomorrow evening out here on this beautiful hillside,

where you can be so comfortable and happy, we will meet again. Do come; bring your neighbors; let nothing keep you away!"—the Master would bring his gripping, binding, lifting address to an abrupt end and leave them standing there dazed while he walked away with his disciples. They would scurry away to find something to eat resolved that they would find him next day wherever he was. Once five thousand of them trailed him for miles into a desert east of Lake Gennessaret. You say, "Yes; but remember this was the Lord." To be sure; this was the Lord, and this was the Galilean psychology, namely, if you desire the public's interest in your cause don't beg the public to accept it; but make them exert themselves to find out about it.

No; I freely admit that this is not the way to sell soap, or candy, or washing machines, or automobiles. Those things are fighting for life in the midst of scrambling competition. Their producers couldn't possibly assume an attitude of dignified reserve and wait for the public to come and beg to be sold these products. If you are in the soap business you must get out with the red paint and the red fire. Christianity isn't anything like the soap business. It is positively unique.

And if today organized Christianity had the spiritual vision to understand the elementary principles of this Galilean psychology it could make the gospel mean to the general public exactly what it meant when Jesus of Nazareth walked with men and preached to crowds so vast that the people trod upon one another. We have been very blind. We have announced short, snappy sermons; spiffy music; tea and cookies; cushioned seats; do come! Is it much wonder we see such small results accruing from our efforts? We have a unique proposition: we have been shown exactly what attitude we should assume toward the public: we have done precisely the opposite thing.

#### GALILEAN INDEPENDENCE

Sometimes Jesus challenged his public in terms that made them temporarily peevish and indignant. They would get over it. So soon as they had time to think it through they would recover, and come back for more. Once he made some remarks that set them all murmuring. The crowd began to thin out. He did nothing to stop them. He just stopped talking to them and turned to his disciples. He knew they were displeased also. He might have said, "I sincerely hope, brethren, that you are not too seriously disturbed to stay by me!" I am sure I would have said that. Jesus seemed to know that if he besought them to stay it would only be bidding for an argument. They would begin, then, to explain to him how serious a blunder he had made. He never appeared on the defensive—never! In this case he turned to his disciples and said, "Well; are you going?" This puts them on the defensive at once. No!—they are not going! Indeed, before they were through protesting that they wouldn't leave him they had become more thoroughly committed to him than ever before. But one can easily imagine him losing them had he done any supplicating for their favor.

Line all this up alongside organized Christianity's present process of dealing with its own interested constituency

in moments when to face the truth is a bit trying! Perhaps some words really ought to be said on the general subject of social justice: maybe somebody in the audience is going to get a wallop that will feel like the pointed end of a tornado: maybe somebody can't stand the bombardment and leaves. His uncle and his aunt, his wife and her father, his mother and his brother, and his brother's wife—all leave. And the board of deacons—shall it be besought to stay by the works; and please! oh please! Bad psychology that—according to the Galilean estimate. The Galilean psychology says, "Hew to the line! Tell the truth! The public likes it! Everybody likes it! Momentarily annoyed by it, of course: how could it be otherwise? But—they like it! And; mind!—no whimpering! no supplicating! no beseeching! no truckling!"

#### GALILEAN RECRUITING

Here is where we have missed it all alone the line. The reason so many churches are forever up to their ears in some kind of a brawl is because of the abominably bad psychology practiced by their leadership. How comes it that the Catholics contrive to get along without rackets? Because they have the good sense to adhere to the Galilean psychology in their dealings with the public: because their leadership understands that it must respect itself to the point of never appearing on the defensive!

Not simply for the purpose of being disagreeable, but in a spirit of fraternal candor, may one inquire exactly how you go about it to win men into an alliance with Christianity, if you happen to be in a position exacting such service of you? You needn't humiliate yourself to reply: I can tell you how you do it. You go to the house and call, explaining how nice it would be if she and John would make up their minds to join the church, where so many of their best friends are; where they will feel so much "at home"; where they will be able to exert a stronger influence over other people so that they, too, may wish to join the church (where, presumably, they, also, will associate with friends, and feel "at home"), etc., etc.

Now that is positively anti-Galilean! And the reason we have such poor success securing recruits in our churches can be easily explained on the ground that Christianity, in this case, gets out and peddles its goods, instead of assuming its right to be the benefactor rather than the beneficiary!

#### NO SUPPLICATING

Does anybody recall a recorded instance of Jesus begging a man to accept his gospel? How did he win Zachæus? By going around some afternoon to talk him into it? Did he go to Nicodemus ben Gorion's office on some fictitious errand to attempt a little campaign of recruiting? I am not now insisting that it would have been the wrong thing for him to take the initiative in such matters; or for you! I am simply sitting here, with the New Testament open at my elbow, reporting that I cannot find one instance of his supplicating anybody to do anything! People come to him on their own initiative; ask him all manner of questions; he answers them with sympathetic interest; he tells them everything they wish to know—

but *they* are always the suppliants. The rich young nobleman wants to know what he will be expected to do if he joins. (I hate to think what I would have said to him!) I can imagine this flashily-dressed youngster, with every pocket full of money, telling me in his superior manner that he might possibly be persuaded to come in if it didn't mortgage too much of his time.

#### THE RICH YOUNG RULER

Jesus made a suppliant of this fellow, too. Yes; I know. He lost him. That is to say, the nobleman failed to come through at that moment. But he must have done some tall thinking about it later. (Somehow I can't get it out of my head that this "young ruler" was Joseph of Arimathea. There was only one "rich ruler" mixed up with Jesus' story. We see him on the road, a suppliant. Later we see him lending his costly sepulchre. It pleases me to believe that Joseph, unable to insure his immortality by his deeds, decided to achieve a relative immortality in stone. But he never forgot; and when his Ideal was dead Joseph was ready to vouchsafe to his Ideal the modicum of perpetuity he had sought for himself. But this is off the subject.) Jesus did not say, "Yes, yes; oh, dear me, friend, we need you almost on your own terms!" Jesus said, "Your stuff is too high for you to see over! Get rid of it! It has become a burden! Sell it; give the money to charity; and then come, follow me!"

Of course, everybody in the house rises up and says in concert, "That is hopelessly impractical. If one were to do a thing like that the man would leave!" Well, perhaps he would. Indeed, that was exactly what happened when Jesus did it. But I still think that the rich young ruler had better chances of the kingdom, as he went away sorrowfully, than he would have had if he had been accepted on his own conditions.

#### GALILEAN AUDACITY

Perhaps "audacity" isn't precisely the word I want here. Now that I have written it I rather disfavor its appearance. I hope it will be read to mean something other than impertinence: it doesn't mean that here. Jesus is in Pilate's court. "What is truth?" No reply.

"Are you a king?"

"Do you ask me that of your own accord or did somebody else suggest it?"

It is commonly believed that Jesus was on trial. As a matter of sober fact, he was not! He was trying Pilate; and Pilate knew it! Pilate showed, later in the day, that he was entirely aware of that fact when he was asked to alter the writing which was to be tacked above the head of the martyr.

"See!" whined the priests. "See!—a mistake! It says 'King!' You should change it to read 'He said he was king!'" Pilate let it stand. Jesus was "king."

Whenever Christianity gets ready to practice the Galilean psychology of self-respect, conscious of its high commissions, fearless, exultant in its strength, it may recover the ground it has lost "through the drugged and doubting years."

# Is Europe Convalescing?

By Charles W. Gilkey

IN the most effective sermon which I heard during six months in Europe from May to October last, Miss Maude Royden, speaking from her own new pulpit in the Eccleston Guild House, London, put into one extraordinarily accurate and vivid metaphor the state of mind and heart from which the world has suffered since the war. With a woman's sure and sensitive hand she drew for us a scene which she herself had once personally witnessed: a dangerously sick child tossing in a high fever, and in its delirium calling wildly for its mother; while over its flushed face and unrecognizing eyes the mother herself bent, anxious and heartsick, but almost helpless to do the very things which the child's distorted mind most wanted and needed. Just long enough she dwelt on the pathos of the situation to make us realize its poignancy. Then, without any gesture or effort after dramatic effect, but with a quiet simplicity far more impressive and memorable than emphasis of delivery could ever be, she said, "So lies our sick world in the arms of God."

## WEST OF THE RHINE

To one American traveler in western Europe last summer her illustration both revealed and stated with remarkable insight the double aspect of the sickness from which Europe has suffered acutely, and America also to a less degree, since the armistice. One does not need to go east of the Rhine, where the symptoms are of course much the most serious, to realize that Europe is very sick. A stay in London long enough to sense the ominousness of its growing unemployment, especially among ex-service men who have learned violence as well as discipline in the rough school of war, and have grown bitter amid the disillusionments and deprivations of the peace from which they were led to expect so much, a look below the surface into the social and economic precariousness of present Italian conditions, or into the accumulating difficulties of French public finance, will suffice, even without a visit to distracted central Europe or paralyzed and starving Russia, to make the observant visitor realize how serious are the ills of the entire European body politic. The bloodstream of its trade has become much more sluggish and less nutritive than even last year and threatens still further impoverishment. The nervous system of its foreign exchange has suffered a succession of violent shocks which have unbalanced or deranged all its coordinations. Its political as well as its industrial habits have become so entirely dependent upon the strong stimulants of government propaganda and promises in the one case, and government subsidies in the other, that any sudden withdrawal now of these powerful but dangerous incentives that were first used to survive a crisis and then could not easily be given up when the situation continued critical, might well result in a complete collapse. From the contagion of this serious sickness in the economic and social life of Europe, America has not escaped, and cannot hope to escape.

But the sickness of Europe and of the whole world since the war has not been confined to the structure of its

economic life, the processes of its body politic. Its mind and soul have been affected as well: it has been and still is in delirium. Signor Nitti, ex-prime minister of Italy, speaks in his recent book, "Italy Without Peace," of "the war mentality which still endures and overthrows all feelings of generosity and solidarity." Millions of people have been completely blinded by the passion of hate to any fair and clear view of the character and attitude of millions of other people with whom nevertheless they must get along somehow in the same region, the same continent—or at least the same small world. It is hard to say whether this blindness and distortion of hate is more prevalent among the allied nations in their attitude toward Germany, or in Germany toward the allies: the writer has personally encountered rather more of it in the two months since he returned to America, than he chanced to meet during six months in Europe.

## OBSESSION OF FEAR

France is literally obsessed with the fear of what Germany may do to her when she recovers her strength; and this fear, some of the reasons for which all the world can understand and sympathize with, has become an *idée fixe* to such an extent that, like some other obsessions, it tends to produce the very result which it dreads. Megalomania, jealousy, and suspicion have poisoned where they have not brutalized the relationships of near neighbors and adjacent, even sometimes intermingled races. The harvest of illusions and delusions sown by war propaganda on both sides has proved to be peculiarly widespread and dangerous, springing up now as a cynical distrust of even accredited information, and again as an unwillingness to look squarely in the face hard facts like the Russian famine and German incapacity to pay a huge indemnity. After the terrific overstrain of the war, human nature everywhere has relaxed into an orgy of frivolity and social irresponsibility in which standards that were slow to build up have been quickly broken down; and instead of a religious revival in our midst there is a moral slump.

Along with these worldwide psychological perversions, there have been observed in some quarters pathological phenomena not altogether without a certain humor: some countries which it is not necessary now to name have suddenly turned their backs for a season on all their former protectors, friends and allies; and sitting with faces to the wall of an imaginary isolation, not wholly unlike ostriches with heads in the sand, have thanked God that they were not as other nations, while they loudly declared to all who might chance to hear, their economic self-sufficiency and moral irresponsibility. Fortunately, these complacent boasts were among the first post-war illusions to shatter on the hard realities of actual experience.

## CAN EUROPE SURVIVE?

Can Europe survive so serious a sickness? Mr. H. G. Wells has faced his recent American readers squarely



with the fact that it is a real question whether civilization can be saved from the perils that threaten to engulf it. It is significant of the difficulty which we Americans have in realizing the true state of the case, that those of us who travel abroad are often told over there that our outlook is altogether too optimistic to suit the facts; and then when we return home to report these facts as we have seen them, we are charged with being unduly pessimistic and told to cheer up. The truth is perhaps that, as in all critical cases, no one can surely foretell the outcome. It is clear, however, that a change for the better in the patient's mental and spiritual state would be an encouraging symptom which would be likely to show its effects later in a corresponding outward improvement. No matter how weak the fever and delirium may leave him, we instinctively recognize in his recovery of clear eyes and a quiet mind, hopeful signs of steady even though necessarily slow improvement and ultimate recuperation. If the child in Miss Royden's story can only come to himself sufficiently to recognize his mother, a cooperation and companionship are at once possible between them which will hasten as well as ease the long road back to health.

It is the purpose of this article to consider some such hopeful symptoms in the state of mind and heart of western Europe, as they have been observed during recent travel and residence in Italy, Switzerland, France, and Britain. The first of these is: a dawning sense of the futility of force.

#### FUTILITY OF FORCE

The social experience of Italy since the armistice is of great interest and significance for all students of the processes of democratic, self-government. It seems to be matter of common consent among natives and residents in Italy, that she came nearer to a social revolution and the possible establishment of a bolshevist regime, than any other of the western democracies at least. Credit for her deliverance from this fate is generally given to the Facisti, a party composed at first largely of ex-service and even younger men, who organized to oppose the communists by every possible means. In their defense of "law and order" the Facisti never hesitated to take the law into their own hands and fight fire with fire. This determined opposition gave the communists pause for the moment, and there was no revolution. But presently the quick resort of the Facisti to force produced its inevitable result. Their opponents also began to organize armed bands; the doubtful line between defense and offense soon disappeared; and before long city after city became the battleground of armed factions who fought at sight. Italy relapsed within a few weeks into a mediaeval state of feudal warfare which the government, either weak or timid, seemed helpless to prevent.

During my own Italian visit it was reported in a certain town that an armed party of Facisti was about to invade it in automobiles. The communists gathered on the walls to defend themselves. A single car approached, containing a British lady and her two sons, touring Italy together, entirely ignorant of this situation. A volley from the walls at the supposed invaders, and one son was killed,

the other seriously wounded. Events like this began to give sober Italian opinion pause, as it realized the dangers inevitable in the use of force by private persons or parties for whatever ends. Thoughtful men saw that the Facisti were becoming a peril rather than a bulwark to their country. The leader of the party presently resigned on the ground that the movement had lost its ideal and fallen into the hands of violent men. Its future is now more than doubtful, if not indeed dangerous. Some of us who watched this development at close range began to read the news from home about private warfare in West Virginia, and the too frequent attempts of Legion posts to maintain "law and order" by illegal means, with a new foreboding. The realization is slowly spreading in the world that force is a dangerously two-edged weapon which is never safe except in the hands of a resolutely impartial government.

#### SETTLEMENT BY CONSENT

And even there it may be worse than futile. We who saw British public opinion do belated penance for the Amritsar massacre as it realized its disastrous consequences in the tense Indian situation, and turn slowly but resolutely against the government's Irish policy with its "black and tans" and reprisals, until it was overturned and gave place to a settlement by consent, find here real encouragement for the future. If the Irish problem, aggravated through 700 years of racial misunderstanding, religious bigotry, and futile oppression, until it became one of the great open sores of the world, can now at last begin to heal through mutual conference and consent, then sanity is returning to human counsels, and even the tangled relationships of central Europe are not utterly hopeless.

Granted at once that such sanity has thus far shown itself only here and there and for brief moments. When one wanders through the palace of Versailles in 1921, and senses its dominating atmosphere of military splendor and supremacy, its cherished memories of

"Old, unhappy, far-off things, and battles long ago"—

one does not wonder that a treaty which took shape amid such scenes and secessies should rest squarely upon the supremacy of force. "France's state of mind," as Nitti mildly puts it, and as all the world has seen again at the Washington conference, "is a cause of real preoccupation." But "the conviction appears to be growing that the treaties are incapable of being enforced not only because they paralyze every activity on the part of the vanquished, but are a menace for the victors, in that, the economic unity of continental Europe once broken, depression must result." And when the inevitable revision comes, the hope of the world will depend upon the sanity which recognizes the limits of force and the possibilities of consent.

#### READINESS TO FACE FACTS

"The truth penetrates slowly. The clouds are now too thick, but they will shortly clear away. The crisis now overwhelming Europe has sounded the alarm even to the most excited minds. Europe is still in the phase of doubt; but after the cries of hate and fury, doubt is a great prog-

ress. After the doubt the truth will come." The real significance of the Rathenau-Loucheur agreement providing for the payment of reparations in kind by Germany to France, lies in its tacit recognition of the realities of the reparations situation. That recognition began to be explicit in British public opinion as well as official policy some time ago, and in this fact lay the occasion of no small part of recent Anglo-French tension. The British realized first that the politicians' promises of 1918 to "hang the Kaiser" and "make the Germans pay to the last farthing" can never be redeemed in the present state of Europe. Gold to pay with is simply not there; payment in other forms of money raises havoc with the exchanges and consequently with foreign trade; and payment in kind inevitably means business depression at home. So too Britain discovered that her Russian policy was costing too much in taxes, more in foreign trade, and most of all perhaps in Russian lives. France, with more at stake perhaps in both regards, has been more reluctant to admit the hard facts, and in the face of them is uncertain what to do. But sooner or later the inexorable pressure of events will force the abandonment of dreams for realities; and then (if only it be not too late) both policies and prospects will turn markedly for the better.

#### THE DEEPER SOLIDARITY

Miss Jane Addams has told on both sides the Atlantic the moving story of the Belgian woman carried over into Germany during the war and forced to labor there, who when she returned to Belgium after the armistice took up a collection and carried it back herself to feed the hungry German children in whom she had become personally interested. Those who know what Italy in spite of her own poverty has done for Austrian children, and Switzerland for many of her neighbors, and now Germany herself for the Russian famine, will recognize that under all the passions and divisions of war new ties of human kindness have actually been established. In the presence of great common necessities, lesser differences tend to fade into the background. A man who knew Europe well said in London last summer that the real peace-makers had not been diplomats and conferences at all (too often quite the contrary), but such enterprises of good will and mercy as the Friends' Relief and the Student Friendship Fund; and Mr. Hoover himself showed himself a statesman as well as a Christian when he said that he would rather plant the American flag in the hearts of hungry children than in any citadel of Europe.

For as Lord Haldane has pointed out, the discovery that Britain cannot prosper while Germany suffers, has been one of the most expensive lessons in applied Christianity in all human history. Christian charity quickly recognizes what common sense discovers more slowly, and business experience finally confirms; "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Theodore Roosevelt's saying that this country would not be a good place for any of us to live in unless it is a good place for all of us to live in, applies hardly less to our modern world. And in the spreading recognition of this fact

even in America (closely related as it is to what Mr. Asquith has called the one great lesson of the war—that no nation liveth to itself alone) lies one sign of hope and promise for the future.

#### THE NATIONAL CONSCIENCE

It is a moving experience for a visitor to Great Britain to watch through several months the strong moral sense of the British people facing up to and sitting in judgment upon its own policy during and since the war. Discussing with a well-known Scotchman the question of responsibility for the war itself, I had remarked that it seemed more and more to me not a question of black and white, but of darker and lighter gray. To my surprise he answered, "I do not believe you can find an intelligent Britisher who will disagree with that statement." A little later, I heard Dean Inge of St. Paul's say from a London platform that he was ready to leave to history the precise apportionment of the blame for the outbreak of the war; but that he was also ready to do penance now for his own country's share of the blame. "We used to think," he went on, "that the war was caused by an abstract demon whom we called Germany, and the Germans called Russia or France. Now we are beginning to realize that we were all stark mad together."

In that reawakened moral sense, coupled as it always is in Britain with a keen and up-to-date intelligence about political and international questions, lies the best hope of the world today. In pulpit and platform and press all over Britain I found the government's Irish policy denounced with a fearless courage which I am not at all sure we Americans could match in similar case; and presently under that increasing pressure the Irish policy was reversed, and now peace is in sight after 700 years of war. That same public opinion began then to demand justice for Germany in Silesia, and a restraint upon France's more militant moods. It has long been well nigh unanimous and decidedly emphatic in its moral verdict on the Versailles treaty: "No just person any longer doubts the profound injustice of the treaty of Versailles and all the treaties derived from it." I had to return to America to hear a good word for the treaty and the peace.

#### FRANCE'S PRESENT ISOLATION

It was this partly moralized public opinion of the civilized world that found increasingly explicit expression at the Geneva assembly of the league of nations, and is still more obviously the driving force behind the Washington conference. A nAmerican professor who was at Geneva throughout the assembly, spoke of its sessions as a platform on which the white light of the world's opinion was focussed; and there, as now again so plainly at Washington, it is France that, in Nitti's phrase, "has never been so spiritually isolated as since the peace of Paris."

Why is it that the national conscience seems so much more sensitive and strong to the visitor in Britain than in France? Is the anæsthetic of the war's intense patriotism, or the shell-shock of its imminent terror, still too potent? Is the French press too largely spoon-fed by the foreign office, or have the French people too largely

left their foreign policy to professional politicians and traditional diplomats of the old school. Or is it that France seems so largely to lack the organized agencies for moral and religious discussion and expression which England has in her churches and her "non-conformist conscience"? The casual visitor cannot explain, but only remark, the obvious contrast: but he comes home more convinced than ever of the responsibility of the church for the edging and tempering of the national conscience; and more eager than ever that the public opinion of America, no less intelligent and no less moralized, may take its place as one of the two most hopeful and powerful forces in shaping the future of the world.

In the light of Miss Royden's moving parable of the world's present spiritual state, it is surely significant to find all over Europe signs of the quickening of religious life. From Germany and Russia come reports of the vitalizing of religion that had before been conventional or institutional. In Italy, writers like Pappini and Borsi,

both recent converts to Christian faith, are recalling men to the secret places of the soul's communion with God. In Switzerland, a group of young pastors and theologians who, like Dr. Orchard of London, have passed through and beyond the liberalism of the new theology, are making new discoveries in the Christian experience of God and the treasures of the promised kingdom of heaven. And in Britain, where the four best sermons that I heard all dealt with this same fundamental theme, the outstanding fact of contemporary religious life seemed to me to be the intimate fusion of a sensitive and truly prophetic social conscience, with a fresh and deepened consciousness of the living God. "It is one and the same spiritual experience," said A. H. Gray in a truly prophetic sermon, "that has convinced me anew of the reality of God, and has turned me into an ardent social revolutionary." There are men in many lands who know whereof he spoke. And so long as that is true, our generation will not altogether look up into emptiness, and ahead into despair.

## The Liberal Movement In Japan\*

By D. Tagawa

SINCE arriving in America I have been frequently asked about the Liberal Movement in Japan. That there is a large development of liberal thought in my country seems to be the common opinion among Americans. This is far from the truth. The number of liberals is few, their power is small, and the movement has not advanced to the stage where we can believe it has changed the policies of the nation. Liberalism is as yet only a germ or reed. Whether the reed grows to a big tree depends upon the future. That you may know, however, of the reality of this liberal germ in Japan I will mention a few evidences:

1. The visit of the crown prince to Europe. During the more than 2,000 years of Japanese history this is the first time a crown prince ever set foot on foreign soil. The full meaning of his voyage half way around the world it is still too soon to estimate. At present the attitude of the imperial family to the people and the attitude of the people to the imperial family is in the midst of a change. If our prince had only visited America the results would have been even greater.

2. Progressive advisers. The regency of the crown prince, by which he assumes the duties of the emperor, has been accompanied by a change in the imperial adviser, from an extreme conservative to a Christian liberal. Furthermore one of the persons closest to the crown is a Christian naval officer. These two Christian progressives occupying positions so close to our young regent is a sign of real hope.

3. Universal manhood suffrage. The movement for universal suffrage is another sign which is full of mean-

ing. We have hopes that the extension may be put into effect within a few years. The very fact, however, of this desire for the vote is a sign of the growth of liberalism in the empire.

4. The Disarmament Association. This organization was formed in September a few weeks before I left Japan. The movement started last spring, but the association has resulted from the unsuccessful presentation of a disarmament bill in the last parliament. Because of the loss of the bill one liberal leader, Mr. Ozaki, appealed to the people, lectured to audiences of more than 100,000 and asked their vote on the question. Of his hearers, 93 per cent favored substantial reductions, 5 per cent opposed, and only 2 per cent were neutral. This public activity of Mr. Ozaki gave a great impulse to the liberals, and resulted in the formation of a permanent association. This society has for its purpose (1) the reduction of the army and navy, (2) the removal of all causes which may disturb the peace of the far east, (3) the overthrow of militarism, and (4) the promotion of industrial, economic and political democracy in Japan.

5. Strikes. The occurrence of many and frequent strikes is another sign. These are not as large or as frequent as in Europe and America, but during the past year their number was over 500. For Japanese laborers trained to obedience, as our people are, to rebel so frequently against their employers is a new thing in our country. The workers are waking up to their rights as individuals.

6. University professors. Even prominent educators have joined the association for reduction of armaments and have expressed sympathy with the strikers. For university professors to attend meetings of strikers and join their voices on the platform with labor leaders is another

\*Address delivered at the annual meeting of the Federal Council of Churches in Chicago, December 16.



new thing in Japan. Especially for those occupying chairs in the imperial university to take part in such activities is certainly a sign of the new liberalism.

7. Imprisonment of liberals. Four years ago I was imprisoned for attacking the action of the elder statesmen. Their selfishness and unconstitutional despotic attitude were the objects of my opposition. Since then not a few university professors have suffered imprisonment for similar liberal activities. One of them was dismissed from his professorship and imprisoned for translating a Russian book. Another received similar punishment for possessing and lending a book on bolshevism. Still another for a magazine article entitled "From Suppression to Emancipation," received a prison sentence. Another is now on trial for a published essay on the question whether the claim of an unbroken imperial line is true, and even if true whether the fact is of any pride in the face of the powers of the world. Many other court trials of the same nature have occurred. These reveal both the conservatism of the present government and the stirring among the people of liberal ideas.

8. The government policies of the liberals. (1) We desire home rule for Korea. A few favor independence for that land. (2) We desire to return to China Shantung without condition, to withdraw our soldiers, and to remove the hindrances to good feeling with that new republic. (3) We emphasize the historical friendship with America and wish to obviate all that hampers good will between the two countries. (4) We desire to withdraw the Japanese soldiers from Siberia. (5) We stand for universal manhood suffrage. (6) We believe in reduction of armaments both on land and sea. (7) We propose opening of all cabinet posts to civilians.

The above is the general movement of liberalism in Japan today. While, however, there are many evidences of a rising movement, it is very hard to know just how real and strong it is. It is my belief, true liberalism is a product of Christianity and rests on Christian foundations. It depends on vital Christian faith for its own vitality. But the Christian movement in Japan is still very young and very crude and very weak. We number scarcely more than 200,000 all told. Even so-called Christians, multitudes of them, neither understand it nor really practice it. Not until millions of Japanese have been transformed by a vital Christianity shall we have, in my opinion, a really strong and a vital liberal movement. If we are to make a free Japan we must make a Christian Japan. But the average Japanese is a hater of Christianity. How to lead the people to Christ is our pressing problem.

Two great hindrances are holding up the Christian movement:

1. Japanese visitors return to our country and report that there is little Christianity in this broad land. Their observation is, I know, erroneous. But is there not a reason for their mistake? Has not Christianity failed thus far to make its force appear as a dominant power in your national, municipal, social and industrial life? When our Japanese non-Christian visitors walk down

your streets, sit in the lobbies of your hotels or read of your bloody strikes and municipal corruption, how can they know that religion is the moving power in the nation? I long to see Christianity so vital in American life that even a casual visitor shall feel its reality.

2. Missionaries who come to Japan should make a deeper study of our old religions, of the national history and ideals and of the social system. Regarding the good in old Japan both missionaries and Japanese Christian leaders have been negligent. If one is ignorant of the very essence of the people's inner life how can one expect to evangelize a country? This ignorance of old Japanese foundations has been one cause of slow Christian progress. The speeding up and the social functioning of Christianity by religious workers in Japan will both contribute to the evangelization of our empire. Not until millions of Japanese have been transferred by a vital Christianity shall we have, in my opinion, a really strong and vital liberal movement.

For the development also of right relations with China there is need of establishing in both countries solid liberalism based on Christian foundations. To save these two nations they must be Christianized.

As a Christian speaking to Christians, let me urge you to join with our little band in Japan in winning increasing numbers of our brothers to Jesus Christ. Only as we make his personality and his principles operative in individual, national and international life shall we see true democracy established in the orient.

## The New Year

A FLOWER unblown; a book unread;  
A tree with fruit unharvested;  
A path untrod; a house whose rooms  
Lack yet the heart's divine perfumes;  
A landscape whose wide border lies  
In silent shade, 'neath silent skies;  
A wondrous fountain yet unsealed;  
A casket with its gifts concealed—  
This is the year that for you waits  
Beyond Tomorrow's mystic gates.

Oh, may this flower unfold to you  
Visions of beauty sweet and new;  
This book on golden pages trace  
Your sacred joys and deeds of grace.  
May all the fruit of this strange tree  
Luscious and rosy tinted be;  
This path through fields of knowledge go;  
This house with love's content o'erflow;  
This landscape glitter with the dew  
Of blessed hopes and friendships true,  
This fountain's living crystal cheer,  
As fail the springs that once were dear,  
This casket with such gems be strewn  
As shine in lives that love the Lord.

HORATIO NELSON POWERS.

# Why Advocate Labor's Cause

**B**USINESS men frequently write to me asking why there is so apparent a bias toward labor in these articles. They usually delineate the wrongs done in some local strike and ascribe violence to the unions. They enlarge much on Brindelism, such incidents as the Chicago bomb squad and the frequent overt demands of labor. These letters usually say a good deal between the lines and a little inquiry generally reveals the fact that the writers know much more about capital's side of the case than they do about labor's.

It is difficult for one to disentangle his judgment from his personal affairs. Thus bias unconsciously runs through opinions that the bearer fondly thinks fair. If a man reads only his trade journals and the daily press, and suffers a good many petty annoyances from labor friction he will find it difficult to see labor's side. He will protest that labor is radical when it is doing exactly what he is doing in giving partisan advocacy to its cause.

Capital is on top. Lincoln once said "it is billions of money against millions of men"; and money is power. Because money is power is the reason men so desire it. It has always taken advantage of the weak and ignorant except where it was in the hands of men of rare humanitarian principles. That means that wealth tends to use its power for its own ends, for most men live by the conventions instead of by those ethical principles which are illustrated in exceptional cases where men have acted in an original manner.

The public that stands on the side lines will sympathize with labor if its cause is incontrovertibly just, provided it is made to understand the issue, but it will desert it when the controversy begets great inconvenience for itself and a big campaign against labor's cause is put on through the newspapers. And when newspapers are themselves big business concerns and live by advertising, the inherent probability is that they will put on the campaigns.

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## Labor's Shortcomings

We make no apologies for labor's shortcomings. They are many and deplorable. They often make labor its own worst enemy. On last Armistice Day in a certain English city a procession of the unemployed refused either to observe the two minutes' silence at high noon or to leave others unmolested to observe it. That single act provided anti-labor advocates with an illustration that obscures all labor's virtues and created in the mind of the non-partisan public an enduring prejudice against the decency and good judgment of the labor movement. Unemployment is a bitter wrong against men who are willing to work, and when those men have battled for their country and civilization and belong perhaps to an uneducated stratum of society it is not strange that such unreasoned and radical action will be taken occasionally.

There are always men of shallow minds, uneducated men who earn only by the sweat of their brows, city bums and hangers-on who make labor's cause their own only when there is trouble on. It is from this class that most of the regrettable actions spring. Rarely is it true that violence is practiced by unions as such, or directed by leaders of labor. They know all too well what prejudice it creates against their cause. Of course the rough-neck will sometimes get a position of petty leadership in the local union. The difference between him and the employer or manager who hires gunmen and thugs is that he is low-browed and shallow-minded and acts on animal impulse, while the other fellow is usually an intelligent tyrant who loftily despises labor and deliberately arranges for the violent suppression of men who oppose him.

The human equation is about the same on both sides of the battleline. There are selfish and partisan men on both sides. Each camp has its radicals. On one side they turn "red" or communist, and on the other they oppose all labor organization and defend the twelve-hour day and the seven-day week.

Labor is at a disadvantage in the struggle of selfish men because it is under the handicap of the greater ignorance, must carry the handicap of those "born-short," the shiftless, the ambitionless and the age-long prejudices against the less successful classes.

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## The Age Long Ascent of Labor

The history of civilization could be written as the story of labor's progress. At the beginning of our Christian era labor was largely in slavery. In Rome there were 60,000,000 slaves—white men largely whose only misfortune was that they were hand workers. When a senator proposed that all slaves should wear a coarse garment of one color, the proposal was immediately hushed up with the warning that should the slaves of the city of Rome thus be made aware of their numbers they would burn and sack the city before nightfall. In Attica and Athens, seats of culture, only one man in four was a freeman. And the slave had no legal rights to home, religion or country. Even in these days the Roman coloni found it more advantageous to bind their slaves to the land and leave them responsible, on a share system, to provide for themselves while also providing wealth, power and luxury for their masters. Thus serfdom grew up. The man and the land alike were owned but with less personal responsibility by the master for the man's daily upkeep. Gradually a body of law for the protection of the man grew up and he gained a semi-legal status, but without citizenship. Then came industry and the parting of the man from the land. This with the desire of the employer to be free to "hire and fire" without having the responsibility of caring for laborers in times when they were not needed gave them the status of servants. But this brought no citizenship and there were more laws by far providing for the control of the master than for the freedom of the servant.

In the French Revolution the term "employee" came along with that of "citizen" and the terms "servant" and "subject" were banished from legal nomenclature. America adopted that nomenclature, but the old terms stuck for a century in England though both are now bereft of their one-time legal bondage. Even yet English law puts the ban upon labor's right to organize, and within the memory of living men wage-earners were imprisoned for attempting to organize their fellows for collective bargaining. They were allowed to bury one another in death and provide for one another in sickness—and that is all radical labor opponents in America would allow them to do today could they have their way.

It would be absurd to say our present wage-system is final. Nothing is ever final this side the fiat of Almighty God, and it is quite as presumptuous for employer princes to assume that the present system is final and infallible as it is for kaisers to presume upon the divine right of kings.

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## Labor's Just Cause

Labor has not yet reached the level of other social classes and until it does he who charts his course by the sermon on the mount and seeks to promote democracy and social progress must advocate labor's fundamental cause. Thus we can at once dismiss the personal equation and retire from major consideration the passing wrongs done in the midst of conflict. There is never conflict without wrong-doing, and both sides are likely to be guilty. In the labor conflict the wrongs done by labor are usually of that violent variety upon which culture and law both frown, while on capital's side the wrongs are those cunningly devised in the lack of law or under the protection of law as manipulated by highly paid lawyers.

Through organization labor has won practically all the gains registered to its good. Hours have been reduced from fourteen and even sixteen to eight and ten. Wages have been

steadily raised and comforts thus brought to the home. Children have been released from grinding toil and working women safeguarded as the mothers of the race. Machinery has been covered with safety devices and accidents decreased. The wage-earner has been lifted from dependency to free right, and the ballot has been given him as a real member of society, instead of being denied him because he was not a possessor of property. His children now have the privileges of education. He is a free man.

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### An Incomplete Story

There is no more tragical picture in modern history than that told of labor in the rise of machine industry. Against that pathetic picture of misery and sordid inhumanity the story of industrial reform stands out as a heartening thing. But the story is not yet completed, nor will it be until the great, toiling laboring class come fully into all the rights and privileges of the more favored classes. The child of the wage earner has exactly the same inherent right to education and a chance in life as has the child of the wage payer. The workingman's family has

just as good a right to a steady income with hours of leisure as have the families of his employers. The wage earning class must be given security of life and limb and income to a degree equal to any other's class. Labor has the same rights to organize and work collectively as have investors and managers, and it will use its rights quite as much for the public advantage once it is guaranteed. The wrongs labor does are not an abuse of the privileges it possesses; they are wrongs that arise in the quest of those privileges which are wrongfully denied them.

There is a vast inequality in the distribution of wealth. Money draws a disproportionate share of the common profits. Labor troubles will abide with us until there is a more equitable division of the common product, a more adequate distribution of leisure and a better division of management. We cannot maintain religious, social and political democracy and deny industrial democracy. Nor can we continue to educate our masters, the masses, and deny them rights and powers we possess ourselves. The only way to defeat labor's cause is to stop the public schools. That New York city councilman was right, from his viewpoint, when he said all the trouble began in the mistake we made by giving the public an education.

ALVA W. TAYLOR.

## British Table Talk

London, December 20, 1921.

THERE is not much table talk this week; we are far too busy in the Christmas procession with parcels in our hands and mysteries in our hearts to talk. Once more the miracle of Christmas is repeated. The children of men are being swept almost without knowing it into the place called Bethlehem with its strange revelations of the heart of all things. The poets have been busy, as they should be at such a time; but I have seen nothing more beautiful than Mrs. Katherine Tynan Hinkson's lines, "She Asks for New Earth." They are in that fine quarterly, *The Country Heart*. Three verses will show the meaning of the poem. The desire which it sets forth must have come to us when we read about Paradise and its earthly joys.

Set thou a mist upon thy glorious sun;  
Lest we should faint for night and be undone;  
Give us the high clean wind and the wild rain,  
Lest that we faint with thirst and go in pain.

Let there be Winter there, and joy of Spring,  
Summer and Autumn and the harvesting;  
Give us all things we loved on earth of old,  
Never to slip from out our clinging hold.

Give me a little house for my desire,  
The man and the children to sit beside my fire,  
And friends crowding in to our lit hearth,  
For Thy new Heaven, Lord, give me new earth!

When the door is shut at Christmastide and the warmth and joy of home are with us, we have some thoughts like these, and we need not fear that we are cherishing thoughts unworthy of our faith. We are not loyal to heaven, until we are loyal to earth; we cannot be loyal to God, unless we are loyal to man.

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### A Great Preacher and His Son

The same week which has seen the publication of the life of Dr. John Hunter has brought also the news of the appointment of his son, the Rev. Leslie Hunter, to be Canon of Newcastle. Canon Hunter has written the life of his father with great distinction and power and it is a life worthy of a place among those which moved the hearts and shaped the thoughts of men in England and Scotland. John Hunter, in his youth, succeeded

James Parsons of York, one of the giants among our Congregational divines. Hunter was young, daring, eloquent, with a passion for preaching; he matured early and probably changed as little as any preacher of his time. He lived and died a liberal Christian. In York, Hull, Glasgow, and for a short time in London, he exercised his ministry. No man of his time was more in demand for special services. He must have preached at the opening of more churches than any other preacher.

As a boy in Lancashire I was ready to go miles to hear John Hunter. There was something in his passionate eloquence, unlike anything else I had heard; the spirit of freedom which he breathed commended him to the soul of a boy. Towards the end he lived in Hampstead, where I sometimes met him and had a chat. He was always kindly toward me, and I can still remember his round and ruddy face in the congregation at Lyndhurst Road. He was not one of those great preachers who only attend church when they themselves are preaching. The men of his time, his friends and associates, are nearly all passed over; they were brave men and loyal to the truth at all costs. In the present age, though we can no longer look at the faith and the needs of the hour from their angle, we owe to them a debt for the freedom which they vindicated.

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### The Church and Washington

A public meeting was held last week prompted by the World Alliance for Promoting International Friendship Through the Churches. Many strong words were spoken in support of the resolution moved by Viscountess Gladstone; the significant words in the resolution were these: "It believes, however, that the conference will not achieve its object nor can real peace be attained unless there be created in the hearts of men a spirit of peace, and it therefore appeals to the Christian churches to foster by every means in their power sentiments of international friendship, tolerance and goodwill."

It was left to Dr. Orchard to say, as he commonly does say, the most relevant words: "Today war rested only upon the endeavor to give it a Christian sanction. We must withdraw that sanction. The church of Christ must face the issue. And only the church could face it, because it alone believed that the Person who showed us the way of the cross was the Person who was on the throne of the universe. They would not get rid of war till



they had ceased to be afraid of it. The world's present plan of 'safety first' would lead to Armageddon." There is a certain feeling abroad here that the church is doing more in America to give a backing to peace than it is doing here. It may be we are more tired than you are; but there are signs that the churches are awakening.

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#### Dr. Peake on the Historical Christ

Much criticism has been directed against Dr. Peake by those who are waging war against "modernism." Dr. Peake is one of our greatest scholars. For a time he taught at Mansfield College, Oxford, but most of his life as a preacher and teacher has been given to the Primitive Methodists. He has had a remarkable influence upon their ministry. He belongs to the school of modern scholars who exercise a large freedom in their criticism of the Bible, but withal he is an earnest evangelist and a great believer, and in spite of the attacks upon him, he enjoys the entire confidence of the free churches. This is a preface to the fact that he has been lecturing in Manchester upon "Jesus Christ Our Lord." In the course of his lecture he used these words, which should reveal where he stands; they are words worth recording for their own sake:

"For good or for evil, we must stand beside the historical facts. Christianity would be something it never had been in history if we were to regard these facts as irrelevant to the value of the religion. It was not, of course, all facts that were recorded about Jesus that were vital to them; but there were crucial facts which could not be surrendered without making a grievous and, indeed, fatal wound in the whole structure of Christian truth. It makes all the difference, when thinking of principles or character, if we can say, 'This was a personality who really lived, whose life and character attested the truth of his message, and whose teaching had behind it all the weight of his personal authority.' The truest and most vivid thoughts of God, Dr. Peake went on to say, came to Christians as they familiarized themselves, not with the teaching merely, but even more with the personality and character and actions of Jesus. The ultimate question was, 'Is he God's word to man, or man's word to God?' Christian faith answered that question with the assured conviction that Jesus ultimately belonged to the side of God and not to the side of man."

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#### Brevities

As I write, Ireland has still to decide whether it will ratify the treaty. We hope that our dreams of last week will not be frustrated. . . . Mr. Basil Mathews has been lecturing in Belfast on The Goal of a New World Order. I have not had a chance of talking over with him his Irish experiences, but it is clear, from the reports, that he made a deep impression; indeed the original place of meeting had to be changed and a hall three times as large engaged. "Outward Bound," the monthly maga-

zine which Mr. Mathews edits, has weathered its first year, a feat as difficult as that which the "Olympic" achieved on the Atlantic; it will now go ahead on its great voyage. . . . No reputation has gained more in recent days than that of Lord Birkenhead, the Lord Chancellor. We rub our eyes when we remember our F. E. Smith of other days; none the less his splendid courage has been a great asset in these days. . . . The Rev. W. R. Mathews, Dean of King's College, has been speaking wise words: "In the church itself the two attributes of power and a sound mind are tending to fall apart. Extreme liberal theologians seem to reduce Christianity to a system of morals; while, on the other hand, much popular religion which has power over the multitude is little better than a return to magic and unreason. We need to keep before ourselves the New Testament synthesis—power and a sound mind." . . . There comes from Scotland news of revivals in the fishing villages. It seems as if in such a time we have need of power and a sound mind. A sound mind will be needed no less by the ecclesiastical leaders who have begun to discuss from the beginning the problem of religious instruction in schools. In fact it will be needed always and by everyone in this critical year.

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### The Cure for Discouragement\*

WE DO not marvel that Elijah was discouraged; it was a natural reaction. He had just performed a difficult and bold deed at Carmel, he had raced ahead of Ahab's chariot for miles, he reached a peak of emotional victory—and then Jezebel! He could face Ahab, but this power behind the throne, this female devil, this most willful and deadly queen, he could not face her. He ran away. It looked to him as if his God was not powerful enough to overcome Jezebel. How he ran—clear to the south country and then on and on in his mad flight, his desperate panic, far into the desert. He forgot to eat. He prayed to die. He hid in a cave. What a contrast to the prophet at Carmel! We seem to be a strange mixture of bravery and cowardice, of good and evil, of trust and distrust. But the giants have been the same. They say that after every victory Napoleon suffered a reaction that expressed itself in the deepest and most abject melancholy. We are accustomed to think of John Knox as a granite mountain, as stout and brave as one of those solid hills near Edinburgh, and yet he became discouraged and cried out, "I cannot win Scotland, let me die." Good Phillips Brooks, so big, so indomitable, once became so depressed over his noble work at Trinity that he ran to the dock to catch a Cunarder for the old world. Had it not left before he reached the pier, he declares that he would have run away. Elijah was human, very human. There were hours in his life when he could carry his nation on his back, then there came an hour under the juniper when he prayed to die. John Knox could ding the pulpit and defy the sobbing queen in one hour; he could suffer the feeling of crushing defeat at another.

There is a cure that Elijah found and that we may have—a new hold on God. We are told that the personal God is coming back in philosophy—this must be a huge relief to some distressed souls. Oriol College, Oxford, has just established a new chair, that of "Philosophy of the Christian Religion," and C. J. Webb has been called to this chair. His new book, which gives us his point of view, bears the title: "Divine Personality and Human Life." He gives us a personal God again. After various Absolutes, cosmic elan vitals, and man-made deities, Webb gives us a personal God again. Hocking of Harvard holds to the personal God. We like to think that in Oxford and in Harvard a real, live, personal God who thinks, wills, loves, acts, is once more enthroned. Thus what one generation lays on the shelf,

\*Lesson for January 22, "Elijah's Flight and Return." Scripture, 1 Kings 19:9-18.

### Contributors to this Issue

LLOYD C. DOUGLAS, minister First Congregational church, Akron, Ohio; author "Wanted—a Congregation."

CHARLES W. GILKEY, minister Hyde Park Baptist church, Chicago; recently returned from six months study of conditions in England and Europe.

D. TAGAWA, member of Japan's parliament, was once imprisoned for opposing the militaristic policies of the government. He is a member of the Japanese deputation at the Washington Conference.

the next finds essential. It may be then that the coming generation will lay God on the shelf for a few years while various vague words seek to account for realities. During the rest of our short lives, however, we can enjoy the companionship of a genuine, personal God and that with the philosopher's consent. This is fine. But some of us had never abandoned the rich and full conception of a personal God. It is when we touch God that our strength returns. You remember the rather attractive Grecian legend of the fighter who always regained his full strength when his heel touched the earth? Thus we regain power when we touch God.

Elijah made a retreat. In his cave he began to meditate. He got his bearings. A mighty storm rolled over the mountains but God was not in the storm; the lightnings flashed, but his God was not there; the winds howled but God's voice was not in the wind. Then the storm passed and as the quaint Hebrew puts it there was the sound of gentle stillness. There were golden clouds, dews as of diamonds, cooling breezes, thrilling bird notes

and—God in his heart. The lonely Elijah gripped God again.

But it was too late, a man cannot undo his mistakes. His sight had ruined his career. The prophet's robe must no longer hang from his unworthy shoulders. He should have known God better, he should have stood up to the test with greater bravery. No mere woman, not even a wild queen should have been able to frighten the Lord's anointed. It is pathetic to think how Elijah shattered his life by that panic, by that lack of trust—yet that is the story of human life. He is compelled to go and place the robe upon the shoulders of a braver and worthier man. Yet he is not forsaken. God has not forgotten his life of sacrifice and service. His work is done, but there is rest in heaven. It is a story of human interest. We see ourselves in this ancient servant of God. We win a great reform, we bow before some mere man, we find God again, we stand up and go on, we are humbler, more dependent. God grant we may not ruin our careers.

JOHN R. EWERS

## CORRESPONDENCE

### The Cathedral at Rheims

EDITOR THE CHRISTIAN CENTURY:

SIR: With the general drift of Dr. Alva W. Taylor's article on Propaganda Poison, in your number for December 22, I think nearly everybody, certainly nearly every Christian, would be in accord. But I fear that my judgment would not go with him with regard to the Rheims Cathedral. In the first place, are there not some slight errors of fact in his statement? He speaks as though the Big Berthas were used against Rheims. But were they not directed against Paris only? He says, "Much damage was done the cathedral and many a gorgon head is missing from the towers." It seems to me that is misleading. As a matter of fact the whole structure at the choir end (the part toward the German lines) was perforated with countless artillery shots, and that portion made so dangerous that walking under it is not permitted. And as for "gorgon heads," the whole exterior walls of the cathedral were once covered with innumerable statues of the most interesting and often exquisite character, and every one of them was battered to pieces, except on the front of the cathedral, which was the side away from the German lines.

He speaks of the ruin of the residences and other structures of the city, and of a "great fort of concrete, reinforced by steel, that is ground to powder," while the cathedral's towers still stand, the inference being that there was an intention to spare the cathedral. In my opinion that supposition is impossible. The fort he speaks of was that known as de la Pompelle. It was at the end of the French lines, two miles outside the city, was on the edge of both French and German entrenchments, and was fiercely fought for, naturally, so that it changed hands repeatedly during the war. There was every reason why it should be battered to pieces. But Rheims was an unfortified city and the residences, etc., were destroyed in order to make the place uninhabitable and to break down the morale of the citizens. The cathedral played no part in the matter, and when the Germans excused their attack upon it, on the ground that its towers were being used as observation posts, the archbishop denied that that had ever been the case and gave his word that the towers should not be used so, and he was the personal custodian of the structure. What was the sense of the Germans putting up a defence if they had committed no offense? In fact, not a day went by that shells did not alight upon the cathedral, and an elderly man, who remained in Rheims throughout the siege, and who conducted a party, including myself, through the lower part of the nave, the only safe part of the structure, said that at midnight every night the Germans exhibited their idea of a joke by marking the hour with twelve shells fired into the roof of the choir. It is true that the Germans did not completely destroy the walls and towers. They

could have done worse than they did. But the general proposition that they tried to spare the cathedral hasn't a leg to stand on.

And when Dr. Taylor says, "It seems to the writer a much more heinous thing to destroy the homes of 130,000 people than to ruin the towers of any church," I confess that his sense of human values in material things is a thousand miles away from mine. Homes can be rebuilt; the Rhimes cathedral never can be, though the Germans, with their chemical sense of values, agreed to build it, and more beautifully than ever! Not only did that venerable structure carry the exquisite and unreplaceable handiwork of hundreds of dead artisans who put their lives and hearts into it and left it as their sole tangible contribution to the world's resources of beauty and inspiration, but in the civil and religious life of a great people it symbolized a thousand gracious and moving things. There is no need to emphasize this, for, if Dr. Taylor doesn't see it, he doesn't, and that is all.

From all this please do not infer that I believe in a propaganda of hateful memories today, on any side. Neither do I believe in a propaganda of false impressions and inferences, in the interest of peace. That is quite too Jesuitical a method for my mind. I am inclined rather under all circumstances to follow the advice of the philosopher, Mark Twain, "when in doubt, tell the truth."

New York City.

JOSEPH DUNN BURRELL

### The Towner-Sterling Bill

EDITOR THE CHRISTIAN CENTURY:

SIR: I have recently received a copy of a bill, known as the Towner-Sterling bill, and also a pamphlet entitled "Facts About the Educational Bill," prepared in Boston, Mass., by a "National Committee for a Department of Education." I have long been familiar with the movement to create a department of education, with a secretary in the President's cabinet, and am strongly opposed to it. Will you allow me to present some of the reasons for my opposition?

For twenty-seven years I have been President of Whitman College, a non-sectarian but Christian institution of higher education. During this time I have taught the history and principles of education and have studied education broadly and minutely, both in the northwest and in the country at large. I am by birth and upbringing a Pennsylvania Republican, born in Philadelphia, and therefore I might be expected to favor the centralization of power in the hands of the government; nevertheless, I believe that the Towner-Sterling bill is inexpedient, unnecessary, and prejudicial to the best interest of education and the nation.

First: It is inexpedient. The bill proposes the annual expenditure, for an indefinite time, of one hundred million, five hun-

dred thousand dollars. This expenditure is not for one year or for a term of years, but runs on without limitation as a permanent feature of our national life. It seems to me that, in the present juncture of immense national indebtedness and extraordinary taxation necessary for carrying our war debt and the increased cost of government, it is unwise to burden the nation with such an expenditure unless it can be proven to be absolutely necessary.

Second: The proposed expenditure is unnecessary. From the beginning of our history education has been a function first of the locality and then of the state. The advocates of the bill assume that all functions of the national life, including education, must be directed by the national government from Washington, and that a government department of education is necessary to create a proper interest in education. But education has been a primary interest of the American people from the earliest days, and has not waited for the national government to call it into being. The interest of the people has been widespread and generous to an unparalleled degree. The burden of proof must rest upon supporters of the bill.

It is true that several educational activities, chiefly of research, are carried on at present by several departments of the federal government, and that wasteful overlapping is a result. But it is not necessary to organize a department of education in order to unify these activities. Let the disposition to unify such activities appear, and the problem can be solved economically and effectively.

Third: The proposed bill is dangerous in its tendencies. (a) Local initiative has heretofore characterized education in the United States. This bill will teach the states and their normal schools to look to the national government for yearly support. It will stimulate a feeling of dependence rather than of independence and thus tend to pauperize the people of the weaker states.

(b) It places the responsibility for education development upon the wrong shoulders. Make the people of each district and of each state feel that they must manage their own affairs as best they can, and they will manage them better than if they expect continual relief from a benevolent and paternal government.

(c) The independence of the states is undermined by the proposed measure. Money in large amounts is offered to them for unnecessary objects. Their normal schools need no aid from the United States government. The problem of illiteracy should be met at its source; namely, Ellis Island and the gates which admit immigrants, rather than thus tardily. "An ounce of prevention is worth a pound of cure." Moreover, the present efforts of the states to Americanize their foreign element do not require the vast scheme of aid proposed in this bill.

Arouse the states to the problems which are involved by the presence of an ignorant body of foreigners within their borders; when they realize their danger, they will find adequate means to overcome it. At present they are often unaware of the economic and moral loss which they sustain by the presence of this unassimilated element. They need enlightenment rather than government bounty. Unnecessary and lavish expenditure on the part of the general government is a danger to the republic.

Walla Walla, Wash.

STEPHEN B. L. PENROSE,  
President Whitman College.

## The Railroads

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very much in sympathy with the fundamental policy of *The Christian Century*, to clear away the brush of superstition, ignorance and fetish traditions from our ecclesiastical so called orthodox Christian doctrines. I have for thirty years past deeply felt the need of a publication that would discuss these problems in a free, candid and courageous manner and I appreciate the efforts you are making to discover and interpret the real truth of the Christian gospel which undoubtedly will convince and unify all sincere followers of

Jesus if persistently pursued. I have to confess, however, that I have felt a discordant conviction against some of your articles in which you have discussed the practical application of the truth, and I cannot help feeling that I ought to express my disapproval of the spirit of your article published November 17 on "The New Turn in the Railroad Conflict."

In the first place I have a strong interest in the faith that all practical problems should be settled by the principles expounded in the sermon on the mount, the foundation of the first one of which is "justice through fellowship," so ably interpreted in a recent article in *The Christian Century* by Richard Roberts.

In the second place I have worked in the employ of railroad companies for many years and have also (I suppose wickedly) invested a considerable amount of my industrial savings in railroad stocks which I certainly should not have done if I had thought they were evil institutions, unless my motive had been to use my influence in reforming them. I think, Mr. Editor, to judge lightly, that you are too much imbued with a spirit of "zeal—not according to knowledge" on the industrial question and if you would consistently apply Christian principles to the railroad problem it would lead you to discover that some of the things implied and inferred by your statements are absurd and unjust. They clearly manifest a one-sided prejudice with malicious antipathy against windmills and whatever or whoever it may be on the other side. I admit of course that our railroads do not perfectly exemplify God's law, but we must first pull the beam out of our own eye before we are competent to condemn them. Besides, my observations during the last forty years convince me that the railroad systems have proved to be one of God's most powerful instruments in developing, civilizing and Christianizing our own country and the world. As for railroad stockholders being selfish and rapacious I think they have been about the most patient, courageous, self-sacrificing and unjustly abused class of industrial factors in this country, although their enterprise has been of incalculable benefit to the public welfare. About twenty-five years ago it was commonly reported that more than half the railroad systems were bankrupt and the probabilities are that most of the stockholders lost the money they had invested in them, or have since died before they could realize any profits on their investment. The term "watered stock" is an expression which may perhaps have been applicable forty years ago to some systems organized by speculative promoters but which today under our government system of supervision and regulation is a matter of absolutely no concern to a stockholder, but in fact recent government valuation of railroads shows that most of them are undercapitalized rather than inflated. If a farmer bought land in Illinois fifty years ago at \$5 per acre, the value of which has since been increased to \$500 per acre by railroad service, why should not the railroad investor be entitled to 6 per cent dividend on his invested capital, which is as much as the average railroad stocks yield. There is no principle in the sermon on the mount or in the law of any civilized nation that would justify the government or the public or the labor unions or any other power in confiscating these properties without recompensing their present legal holders. The labor unions or the Christian people could very easily contribute enough money to purchase them outright, if they were not so selfishly indulgent and extravagant in living and besides unwilling to assume great responsibility. The difficulty is that so many agitators, including preachers and professed Christians, want to force those who have assumed greater responsibilities than themselves to do what they would be the last ones who would be willing to undertake or to cooperate in doing themselves. One of the cardinal principles of Christian law is the policy of pacification, its virtue is patience. Moses enunciated it in the decalogue first as a command to keep the Sabbath day holy; second, thou shalt not bear false witness against thy neighbor. Jesus expounded it as self-sacrifice, long-suffering, forbearance, meekness. If a man compel thee to go a mile, cheerfully go with him two miles if necessary. God's truth is governing things



in this world and man can cooperate with him to the best advantage by exercising patience and gentleness rather than by calling fire down from heaven to destroy his imaginary enemies. Crivitz, Wis.

JOHN W. ROEBUCK.

## Shakespeare in the Psalms

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in your news item in the issue of December 15th, "Methodist Tries His Hand at Cryptic Interpretation." For many years I have used this proof that Shakespeare wrote the 46th Psalm to pour gentle ridicule upon certain methods of interpreting the Book of Daniel. Your readers may be interested in the form of this proof which I obtained, I think, some ten years ago from some English periodical. It is as follows:

Spell Shakespeare. There are forty ways of doing this but any sensible person knows that s-h-a-k-e spells "shake," and s-p-e-a-r spells "spear." So we spell it "S-h-a-k-e-s-p-e-a-r." Count the vowels in his name. Four. Count the consonants. Six. Put these numbers together and you get 46. Turn to the 46th Psalm. Count 46 words from the beginning and you get the word "Shake." Count 46 words from the end, and you get "spear." All right, that gives the clue, "Shakespeare." This proves not only that Shakespeare wrote the 46th Psalm but that this is the correct way to spell his name. The only thing that might upset this proof is the word "Selah" which we skipped in making the count. But this is no part of the text. It is only a musical note. And anyway if you think I am going to allow my theory to be upset for a "selah" you don't know me.

Bloomfield, N. J.

ARCHIBALD G. SINCLAIR.

## The Church and Community Interests

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article, "The Balance of Power in Religion," challenges a measure of contradiction as to some of its sweeping judgments. Charles C. Merrill, secretary of the Vermont Congregational Conference, would modestly decline to be considered a "statesman," denominational or otherwise. However, he is something of a Christian statesman. In his work in Vermont he approaches all communities, with the "community interests," although this is a vague term, "first and foremost in every consideration." He has a marked zeal in every case for a true "community church" if one must use this wholly inadequate term to designate a single church ministering to all the people of a single neighborhood.

He does not care to tag the name of his denomination upon it. Obviously it has certain uses to designate the historic and spiritual continuity which "federated church," or "united church," or "community church" can not suggest. He cares nothing about a "balance of power" nor for "capturing community churches for the denomination." He has simply and sincerely tried to bring, and in large measure has succeeded in bringing, relief to intolerable situations in overchurched communities, by making the only possible arrangement.

This has admittedly not been the ideal arrangement, but it looks toward the ideal. And it is a preposterous characterization to call such work as done by Mr. Merrill an "impertinent intrusion of outside overhead organization." The people of these communities have control of their religion, and they exercise that control, sometimes indeed quite inadequately and quite foolishly. But they could hardly do anything more foolish than to accept the theory that a so-called "community church" isolated, attached, and proudly local, is the solution of our religious problem.

Middlefield, Mass.

R. BARCLAY SIMMONS.

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Y. W. C. A. Brings Miss Royden to America

The Y. W. C. A. national officers have prevailed upon Miss Maude Royden to visit America soon. She will speak at the national convention of that organization, which will be held at Hot Springs, Ark., April 20-26. It is expected that 1,500 women will be in attendance at this convention. Various sectional meetings will be held including conferences on students, industrial workers, business and professional women, the colored, the foreign born and the younger girls. Reactionary influences are at work in both Associations seeking to divert the activities of the organizations back again into traditional channels, and being specially opposed to the industrial attitude taken by both Associations. Miss Royden will bring the international point of view to the meeting, and will also interpret the more advanced social attitudes held by industrial students in England.

### Bishop Warns Labor Party of Enmity

The bane of various radical movements has been that they have been fed more upon hatred than love. The anarchist or the bolshevist ordinarily thinks far less about the dear people they seek to emancipate than about the privileged classes they propose to dispossess. Bishop Temple recently addressed an assembly in Manchester. As a member of the Labor party he is able to sense its perils. He said: "The positive work of the Labor party ought always to be the actual practice of fellowship and its bond of unity, independent and free from all kinds of enmity and antagonism must be to get people to think mainly of the boons of existence that are not material—knowledge, beauty, courage, loyalty, love, joy and peace, however much they have to occupy themselves with the material needs of life." The Church Socialist League of England is strong enough to make public demonstrations and recently it assembled a large crowd in order to demand work for the unemployed of the nation.

### Boston Unitarians Pay Sunday School Teachers

The question of paying Sunday school teachers has often been discussed, but in evangelical circles it has usually been decided that such a plan would not raise the standards in religious education. Boston Unitarians think otherwise, however, and they have been experimenting for some time with this idea. A school was opened for the training of paid teachers recently, and prospective teachers must pay tuition to attend the school. The reason for opening this school has been stated by Rev. William I. Lawrence, Th. D., who says: "For it should be evident enough that when one receives compensation for teaching in the Sunday school, he undertakes a profes-

sional task. Equally, churches and church committees should see that when they offer compensation to teachers they have not only the right but the duty laid upon them to demand at least a definite minimum of preliminary equipment and a definite standard of efficiency in the work done. To do less than this while paying teachers is merely to offer a monetary prize for being present, and that lowers rather than raises the level of religious work."

### Freedom From Political Control Means Unity

The various national churches of the orthodox group have during the past century often been out of communion with one another on account of the complications of worldly politics. Traditionally the patriarch of Constantinople was the head of this communion, but for a long time the Sultan has had a hand in bringing about his election which meant a weakening of authority. In Russia, owing to the influence of the Czar's government the patriarch of Moscow did not cooperate with the patriarch of Constantinople. The recently elected patriarch of Constantinople, Meletios, is now in the United States, and his influence here is being used to bring about the unity of the American representatives of the orthodox family. His efforts have been ably seconded by various ecclesiastics of the Episcopal fellowship. The Rt. Rev. James H. Darlington, bishop of Harrisburg, recently preached in the Russian cathedral of New York, advocating not only the union of the various orthodox communions, but also the union of orthodox and Episcopal communions. A service has also been held in the Cathedral of St. John the Divine which brought together Episcopalian and orthodox for the purpose of common worship.

### Disciples Churches Lack Money to Build

The Church Erection department of the United Christian Missionary Society reports an unusual number of requests for loans with which to erect new buildings for Disciples churches. The requests pending at the present time aggregate \$871,000, which is a very considerable sum. The department has been compelled to quit granting loans on account of the lack of funds. The outstanding appropriations in this department total more than a third of a million dollars.

### Comity in Chicago Is Complex Matter

The comity of the churches in Chicago is in a sorry state of complexity. The Cooperative Council of City missions coordinates the city mission work of six leading denominations. Denominations too small to have a city society are not included, and their churches are left out of account in the church extension work

of the city societies. These smaller denominations are represented, however, in the Chicago Church Federation which includes thirteen different denominations. The Federation has been quite willing to refer all comity matters to the Cooperative Council, but to this there has been the obvious objection that less than half the denominations in the Federation could secure redress from the Cooperative Council in case of overlapping of territory. Furthermore the denominations of congregational polity could not control their self-supporting churches through the city mission society and the Cooperative Council. Some of the worst cases of friction in the city have arisen in this way. The obvious solution would have been a merging of the two organizations, but this has been resisted by many of the city superintendents because it increased the number of denominations with which they must practice comity. The Church Federation is now seeking to establish rules which will govern comity cases in which the Cooperative Council refuses to take jurisdiction. Among these rules is a statement of principle: "With such large areas of responsibility and opportunity untouched, it is to be regarded as unchristian to permit undue overlapping and long overloading."

### Faith Healer Sentenced to Death

The outbreak of a new faith healing movement among the natives on the Congo has been previously noted by the religious press. More recently the government there adopted very severe measures sentencing to death the leader of the movement, Kimbangu, on the ground that he was the leader of an insurrectionary movement. Several of his followers were given long periods of penal servitude. Through the activity of the missionaries, Kimbangu's sentence has been commuted. It is charged by the Baptist Mission House in London that the handling of the case has been motivated by a desire to discredit Protestant mission work on the Congo.

### Churchless Village Gets the Headline

Secular papers all over the country have taken up the story of Walcott, Ia., which recently boasted that for fifty years it has had no church and no jail. Correspondence has ensued, and people of neighboring villages have been asked for their opinion of this unusual town. A neighbor tells the story of this town in the following words published in the Continent: "The Walcotters came to America in 1858 in revolt against German oppression. They were disaffected against the church as being in their homeland a creature of the state. They threw off religion as one symbol of their bondage. Walcott is a fairly decent community. Its people booze, but they don't commit highway robbery nor

violate one another's wives and daughters. They make money and salt it in the bank, but they have few concepts beyond 'Let us eat, drink and be merry.' The true, the beautiful and the good, the love of humanity, the reading of good books, the appreciation of art in any form—all receive but scant notice in that community. The morality they have is ancestral impulse or is sponged from the surrounding standards of adjacent communities. Various attempts to organize churches there have failed. Just now there is a Sunday school of which the principal of the high school is superintendent. How long it will flourish is problematical."

#### Indian Mystic Goes to Thibet

Sadhu Sundar Singh, the well-known Hindu mystic and expounder of Christianity to the oriental mind is now in the midst of a very interesting adventure. He has crossed the Himalayan mountains at an altitude of 13,500 feet, suffering greatly from the cold, and is now going down on the other side into the forbidden land of Thibet. He describes certain hot springs he found on the way where the natives boiled their rice with nature's heat. In his mission, he goes on his way praying and distributing copies of the gospels.

#### New Missionaries Appointed for Jamaica

The United Christian Missionary Society of the Disciples of Christ have recently appointed Rev. and Mrs. S. H. Bartlett as missionaries to Jamaica. Mr. Bartlett was for eight years secretary of the Ohio Christian Missionary Society and is a man of middle age. The appointment is important in view of the alleged heretical practices of the Jamaica churches. The society defines the function of these new missionaries as follows: "They are going for the purpose of instructing and setting in order our churches on the island." Mr. Bartlett has been a successful pastor and a competent evangelist.

#### Federal Council Has Larger Income

The annual report of the Federal Council of Churches of Christ in America shows a steadily growing interest on the part of the constituent bodies in the financial support of the organization. Although in theory the denominations constituting the council are supposed fully to assume all financial budgets, thus far they have not found it possible to do so, and the Board of Finance has found it necessary to rely upon individual contributions. However, the gifts from denominational sources for 1921 aggregate four times the amount of similar gifts received in 1920, and it is confidently believed that the returns from such sources in 1922 will be double those of 1921. The Disciples of Christ are among those bodies that have given least to the support of the council, but in the light of the action of the Winona convention, approving \$20,000 for the council, it is

expected that a large group of the churches of this communion will be stimulated to make contributions toward the support of this cooperative instrumentality of Protestantism.

#### More Lawsuits in Christian Science Circles

The various Christian Science publications have come to be a losing proposition while the directors of the mother church and the trustees of the publication society continue to air their troubles in the courts. In a recent legal document it is alleged that the loss in subscriptions in a period of a little less than three years to the various journals has been as follows: Christian Science Sen-

tinel, 70 per cent; Christian Science Journal, 75 per cent; the Christian Science Monitor, 80 per cent. The publishing company was formerly making profits of \$500,000 per year. These have been wiped out, and at the present time a loss of \$20,000 a month is being incurred.

#### Hard to Collect Big Funds

The representatives of the various denominational promotional organizations met at the offices of the Federal council on November 9. Twelve organizations were represented, and there was general discussion of the problems involved in the nation-wide method of carrying on

## Social Program of Local Churches

**I**N LINE with its policy to conduct investigations and publish them rather than to engage very largely in propaganda, the Commission on the Church and Social Service of the Federal Council through its secretary, Rev. Worth M. Tippy, has made a study of the social programs of a number of successful churches throughout the land. It is interesting to note that among the churches there is a very wide diversity of view-point with regard to the usefulness of the various methods of social uplift.

Collingwood Avenue Presbyterian church of Toledo encourages the forum method of discussion, not shrinking from tackling the most sensitive subjects such as spiritualism, denominational differences, creeds and church history. Pilgrim church of Cleveland, O., is avowedly opposed to the use of the building for any controversial purpose. It specifically mentions the fact that it "steers clear of antagonizing Catholics, Jews, Lutherans by refusing to be sectarian." In place of this attitude is one of cordial fellowship.

The recreational program of the church is also one in which the very greatest differences appear. Pilgrim church, above mentioned, has a new gymnasium, bowling alleys and shower bath. They mention having dances in the parish house. Trinity M. E. church, of Kansas City, has no gymnasium because it has been advised by other churches to omit this feature from its program. The dance problem is made easier in the Congregational church at Winnetka, by having a community organization take over all of the recreational features of the parish. This absolves the church proper from responsibility, though it holds a deed to the property.

It is interesting to note that many of the large churches which replied to the questionnaire had several Boy Scout organizations, but there was nothing for the girls. Government Street Presbyterian church of Mobile has a rest room and a business girls' lunch room for the older girls. An interesting feature in Central Methodist church of Detroit is a Sunday afternoon club for servant girls and girls employed in hotels and restaurants. In

the Episcopal churches an almost invariable feature is the excellent organization known as the Girl's Friendly Society which exalts the ideals of chastity and of social service.

In this list of large and influential churches with social outlook, the moving picture does not bulk as large as one would think. First Presbyterian church of Portland, Ore., reports using the pictures on week-day evenings occasionally with good results. First Christian church of Kansas City, Mo., reports the Sunday evening use of motion pictures along with evangelistic sermons. In the summer this church holds out-door services with good results.

The churches that now conduct educational classes in the evening are probably not as numerous as formerly owing to the rapid increase of facilities for evening study provided by the public school and by commercial business colleges. The Christian Associations are also doing much educational work in larger cities. Plymouth church of Brooklyn is foremost among churches with a program of secular education. Classes are held in accounting, book-keeping, business English, economics, French, physical education, public speaking, stenography and other subjects. This work is of sufficient merit as to secure credit at New York University.

Unique experiments are being carried on by various churches which will doubtless provide suggestions for religious workers in the future. Grace Congregational church of Holyoke, Mass., has a two thousand dollar printing plant which is used for propaganda, and which is in continual operation. More than one Methodist church reports "graded instruction of converts." The leaders of this denomination have turned deliberately away from some of the more characteristic features of nineteenth century evangelism. This study of contemporaneous church methodology is related to the kind of neighborhood in which the church is located. The Commission in presenting its limited report recognizes that it is the neighborhood that gives significance to the methods employed by the local church.



campaigns for church funds. One fact brought out quite prominently was that five year pledges are hard to collect. The Disciples reported eighty per cent collection on their pledges which had been taken only from a very select class of givers. The Baptist fund is much newer, and on this fund ninety-two per cent collections were reported. The Methodists pledged the largest fund, and at the same time face the most difficult problems in the matter of collections. They report a percentage of seventy-two. The failure of the Interchurch World Movement made the representatives wary about setting up anything like a general program in this work, but it was agreed that it is highly desirable to pool information for the purpose of avoiding pitfalls. The relation of the promotional organizations to the administrative boards proved to be a difficult problem and it is something which will be given further study. The committee appointed to study this phase of the work is composed of Rev. A. E. Cory, Rev. Hugh A. Heath, Rev. William Hiram Foulkes, Rev. R. J. Wade, Rev. W. E. Lampe, and Rev. S. M. Cavert. Another meeting of the group will be called some time either in March or April at which time further study will be given to the common problems.

#### Independency Creates Problems for Disciples

The historic independency of the Disciples of Christ is bringing results among their churches that give grave concern to the leaders. Rev. J. B. Holmes, state secretary of Texas, has analyzed the facts in his state with unusual thoroughness. He puts forth the following statistical study which will speak for itself: "Organized churches, 409; unorganized groups, 74; total number of congregations, 485; churches supporting full time preaching, 162; vacant pulpits in full time churches, 18; churches having part time, 94; vacant pulpits in part time churches, 155; preachers being sought by full time churches, 14; preachers required to supply demand in part time churches, 15; total number of preachers necessary to supply present demand, 29; total number of preachers including professors and students employed, 170. Pastors within the state open for engagement, 18. Pastors outside the state who desire to come to Texas, 26; preachers now devoting full time to business in the state, 56, most of these are available when a 'living salary' is offered. One church with a vacant pulpit may pay a maximum salary of \$3,000. Three will pay as much as \$2,400. Three will pay as much as \$2,000. One will pay as much as \$1,800. For the other 21 men desired, the offer is \$1,500. All of these places demand a 'strong, capable' man. Additional places that in our judgment could pay \$1,500, 51. Places needing help of Texas State missions at once, 197. New fields offering fine openings number more than 100. The employees of the Texas Missions State Board now number 30. Balance

due from Disciples pledges for last year more than \$20,000. About 150 Texas Disciples of Christ churches pay between 75 per cent and 80 per cent of all that is sent in for all kinds of missions, benevolences and Christian education within the state. It is the task of Texas missions to develop more than 300 other churches now nearly dormant, in the interest of the world-wide task; on Texas missions also is the responsibility of teaching Christian stewardship, of evangelizing new fields and of developing work now begun."

#### Episcopalians Will Not Go to Washington

The Presiding Bishop and Council of the Protestant Episcopal church met in New York recently. In addition to routine business, consideration was given to a proposed change of location for the national organization. An invitation had been received from the Bishop of Washington to establish in that city national headquarters for the church. The council decided not to accept this invitation for the present. The reasons given were the loss of banking facilities in New York, and the loss of the important merchandising and shipping facilities of the latter city in the work of foreign missions. One of the gratifying announcements at this meeting was the fact that ten new missionaries had been sent out, a total of seventy toward the goal of a hundred set by the centennial committee.

#### Unitarians Boom Church Attendance

Through the Unitarian Laymen's League something of the tang of evangelicalism is being imported into the dignified ranks of the Unitarians. The latest thing is a church attendance campaign. The churches of the denomination are grouped into three classes, those with more than a hundred in the average morning audience, those with less than a hundred and more than fifty, and those with less than fifty. The six churches in each class making the largest attendance gain will be entitled to send a delegate to Anniversary week in 1922 at the expense of the league. The American Unitarian Association is co-operating in this campaign by circulating a lay sermon by George F. Hoar on church-going.

#### Insurgency in Southern Methodism

As the time approaches for the next General Assembly of the Methodist Episcopal Church, South, the issues of the denomination come into sharper consciousness. The perennial question of reunion with northern Methodism will not down, and some new developments may come from the discussion of this question. A group of insurgents are demanding that a new hymn book be created to supersede the present book which was created by a joint commission of northern and southern Methodists. These insurgents insist that the present

book was created "by high-brows and doctors of divinity." The budget system of the church is also under attack. A Methodist in the southland cannot contribute to foreign missions, for instance, without contributing to every other cause. The possibility of an increase in the number of bishops is being vigorously opposed by some. A commission has spent many months working on a new constitution for the church and has finally published its draft. Constitution-makers in every state of the southland are now offering amendments to the commission's report. The controversy over the orthodoxy of teachers in church colleges and of missionaries in foreign lands, which was brought to a lull by the death of Bishop Lambuth, has broken out again. The Southwest Missouri conference has demanded that a committee should be appointed to smell out heresy in suspected quarters.

#### Faith Healing Catches On in London

The American interest in faith healing is taking hold across the water. In London, Pastor Stephen Jeffreys is much in the public eye. Converted in the Welsh revival he is preaching a message in which there is much brimstone and free predictions of the speedy coming of Jesus Christ to this earth. Many cases of cures by faith are reported as features of his meetings. British writers are more canny than ours, however, in the presence of such phenomena, and the failures are getting their share of attention also.

#### Australian Investigator Views Operations of Prohibition

The British empire has been filled with perverted reports of the operation of the prohibition laws of the United States. The Anti-Liquor League of Australia recently sent to the United States Rev. Gifford Gordon to secure first hand facts about prohibition in this country. Mr. Gifford has been for many years pastor of a Disciples church in Melbourne. In the course of his tour in this country he is speaking in many churches on Australia and her problems. He carries credentials from some very prominent ministers of this country as an interpreter of the idea of Christian internationalism.

#### Churches of Indianapolis Have Good Membership Gain

Rev. C. H. Winders, secretary of the Church Federation in Indianapolis, recently made a report of church progress in the Indiana city for 1921. While confessing the difficulty of securing accurate statistics on church membership, he asserted that the gain in membership in Indianapolis churches for the year was about 7,500. In the erection of new church edifices the capital city of Hoosierland showed remarkable progress. The new buildings in process of construction during the year have a value of about a million dollars. The churches have met the new financial burdens created by the various denominational world

movements and by the advance of salaries for ministers. A marked feature of the church life in Indianapolis the past year was a series of gospel meetings conducted by Gypsy Smith. Mr. Winders says with regard to this enterprise: "The money to meet the expenses of the meeting, totaling more than \$35,000, came from the regular offerings, it being unnecessary to make any special appeals. The meeting was a great blessing to the city; its chief value consisted of stimulating and deepening the religious life of the church people, making it easy for them to think and talk in terms of religion and the church. The preaching was sane, wholesome and practical, and from this meeting there have been no unfavorable reactions."

#### Unitarians Hope to Grow in the Southland

A recent session of the Unitarian ministers' meeting of Boston was devoted to the subject of missionary work in the southern states. Three men were present who had recently spent time campaigning in Virginia. These were: Rev. Marion F. Ham, Rev. Arthur W. Middlefield and Rev. Miles Hanson. These three

reported favorably on their adventure, and further work will be undertaken in carrying the Unitarian message to the people below the Mason and Dixon line.

#### Minister Takes a Referendum on Sermon Topics

The task of finding popular sermon themes is a difficult one for any minister. Rev. B. C. Preston, a Congregational minister of Los Angeles, believes that the sermons should arise out of popular demand, and he recently took a referendum on the subjects of his preaching. The list of proposed sermon subjects was presented to his people and he was thus able to discern their preferences. The physicians voted almost unanimously for a sermon on "The Best Medicine—a Merry Heart." The young people voted for a sermon on "Cultivating Purity in Thought and Speech." The series of sermons called "Straight Sermons" received more votes than any other group.

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by a cablegram received from the Union church in Peking, asking him to supply the church for three months. This church is attended by both British and American foreigners living in the city of Peking. Dr. Boynton is naturally influenced by the fact that his eldest daughter is teaching in the Woman's College in Peking. In August of the coming summer, Dr. Boynton expects to be in Stockholm at which time he will attend the interdenominational meetings there in which he is particularly interested.

#### **President of Chile Reads the Bible**

President Alessandri of Chile is one of the most forward-looking national leaders to be found in South America. He has seen the importance of religious idealism in the carrying out of great reforms. Speaking to a visitor the other day, he revealed in some measure the secret of his success as an administrator. He said: "I may tell you that the only book I have in my bed chamber is the Bible. I read it every day, and try to make it my guide. Don't understand that I am a Protestant, for I am not. Neither am I a Catholic. But I believe I am a true Christian. And for this reason I believe that I will succeed in my reform movement."

#### **Women May Now Be Presbyterian Deacons**

The General Assembly of the Presbyterian church at Winona Lake last year was cautious on the subject of woman's official relationship to the church and referred to the Presbyteries for final action the question of making women deacons. The majority of the vote of the Presbyteries has now been secured for the innovation and women may sit in the sessions of the local church in the northern states. The measure was regarded as of special importance in small churches where the men were so few in numbers.

#### **Northern Methodism Makes a Good Gain**

The various religious denominations of America are encouraged by recent reports of the work for the past year. After a period during the war when church growth disappeared, it is encouraging to find the tendency changing. The Methodist Episcopal Church reports a net gain in membership for the past year of 90,404. The total membership is now given as 3,938,635 in the United States and 542,087 in foreign lands. Benevolent enterprises received during the year \$19,472,423.87. The Methodist Episcopal Church has 40,198 churches and 34,500 preachers.

#### **Greek Government Opposes Meletios**

The newly elected patriarch of Constantinople will have no easy task. He has been notified by the Sultan of Turkey that the Turkish government will refuse to recognize him or any other Greek as head of the Orthodox church. He is opposed by the King of Greece

also because he was a supporter of Venizelos until the latter was driven from the country. Now the King of Greece takes the position that Meletios is usurping power in separating the Greek Orthodox from the organization in Greece. Meletios is a very vigorous man of fifty, and is supported by a great majority of the bishops of the Orthodox church at the present time. Whether the hostile rulers will succeed in dethroning him remains to be seen.

#### **Chaplains Force Truly Representative**

In former days the tradition was for an army chaplain to be either a Roman Catholic or an Episcopalian. One of the achievements of the war was to make the chaplains force truly representative of the religious life of the country. There are 185 chaplains in the United States army, divided as follows among different denominations: Baptist, 26; Baptist (colored), 2; Congregational, 9; Disciples of Christ, 10; Lutheran, 12; Methodist Episcopal and Methodist Episcopal, South, 41; Methodist Episcopal (colored), 2; Methodist Protestant, 1; Presbyterian, 15; Protestant Episcopal, 17; Cumberland Presbyterian, 1; Reformed, 2; Roman Catholic, 42; Universalist, 2; Unitarian, 2; United Evangelical, 1.

#### **Children Contest in Bible Knowledge**

Nose-counting contests are familiar in the Sunday school work of the middle west, but Brooklyn has recently developed a plan for a competitive study of the Bible by the children of the Sunday schools. The Brooklyn Sunday School Union publishes ten Bible questions in the Brooklyn Eagle every day, with references to look up. Borough will contest against borough in the answering of the questions. A silver cup will be given to the school of which the winner of these inter-borough contests is a member.

#### **Unitarian Ministers Have a National Organization**

The mother church of Christian Science is in a certain sense the only church. Christian Scientists who have "demonstrated" unite with the church in Boston though belonging to local congregations. Unitarian ministers now have the unique privilege of belonging to the Boston ministerial association, though living in some distant part of the country. Ballots will be taken by mail upon important questions, and any man may make a motion and bring it to ballot by the simple expedient of securing the endorsement of five other ministers to the motion. Several hundred men widely scattered throughout the country will thus be brought into a vital fellowship.

#### **Catholic Missioner Reaches Large Number of People**

Roman Catholics have no Billy Sunday, but they have a man who has probably made more permanent converts to Catholicism than any evangelist has ever

made to the Protestant churches. The Rev. Fr. Bertrand L. Conway belongs to order known as Paulist fathers, and this organization of priests who are specially interested in converting non-Catholics is now operating largely in connection with the Knights of Columbus. Father Conway has written a book called "Questions and Answers" in which the questions of non-Catholics receive an answer. Three million copies of the book have been circulated. He also conducts a question box in connection with all the missions which he holds in which he meets the queries of troubled minds. He avoids controversy with other sects, and by a spirit of tolerance wins friends for the Roman Catholic church in every city where he goes.

#### **What Denominationalism Does to the Home**

One of the great obstacles to a religious home in America is the fact of denominational division. With no great family tradition in religion, the children tend to wander far away from the fold. The Texas Sunday School Association, headed by William Nehemiah Wiggins, recently made an interesting find in Dallas. In a certain home in that city the father is a Gentile unbeliever, the mother is a Jewess, the eldest son is a Unitarian, the daughter is a Christian Scientist, and the younger son attends the Baptist Sunday school. Family conversations on religion in this home would be rather difficult.

#### **United Society Officials Confer With Canton, O., Church**

A number of small churches have withdrawn their support to the United Christian Missionary Society because of the action of the Winona Lake convention with regard to the China mission. When the largest of the conservative churches, that at Canton, O., of which Rev. P. H. Welshimer is minister, pulled away, four secretaries got on the train determined to face the issue out with the official board, that a general clearing of the atmosphere might result. The official board of the Canton church has formulated a set of demands upon the United Society which will have consideration in a board meeting not far hence. Until that time the minister in the parish papers urges his members to continue making their contributions just as they have been making them.

#### **Puritan Spirit Takes Up Abode in the South**

The Puritan spirit, which was formerly supposed to have its habitat in New England, must have migrated for there are evidences of a very virile sabbatarian conviction in the South. Recently a Methodist conference in Arkansas met and discussed the question of sabbath observance. It was voted to seek from Congress a law forbidding the railroads to operate trains on Sunday, and forbidding publishers from issuing newspapers on that day. The proposed law would also require all business houses to be closed on the Lord's day.



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